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A SERMON PREACHED AT THE CHRISTENING OF A CERTAINE JEW, AT LONDON, BY JOHN FOXE.

(Continued from page 10.)

But as this greatness of power is not carnal, nor can be discerned with carnal eyes, so doth it not wrestle with flesh and blood with carnal weapons. The conquest of this Prince doth extend itself with a far more outstretched unmeasurableness; creepeth not along the ground like a worm, but pierceth the height of the heavens; doth not provoke men to bloody battle, but assaulteth the prince of this world, even the devil himself; and, being advanced into heaven, hath thrown headlong out of heaven the ancient arch-enemy and accuser of mankind, yea, and slain him with the sword of his majesty; hath removed away wrath, hath blotted out the curse of the law, hath cured the canker of sin, hath trodden death under his feet, hath taken into his own government the power of all judgment, insomuch that the prophet Isaiah seemed astonished, amazedly wondering at the marvellous course of his incomprehen-

sible power, who having vanquished incomparable enemies, doth likewise endow his faithful servants with very rich spoils, not transitory and soon vanishing away, but enduring beyond all ages. Will ye yet hear more concerning the power of this mighty Monarch? Listen then awhile to the testimony of the verity itself in the gospel. *This is the will of my Father that sent me, that every man which seeth the Son, and believeth on him, shall have everlasting life.* What can be more princely than this? *And I will raise him up at the last day.* What can be of more power? *For as the Father hath life in himself, so likewise hath he given to the Son to have life in himself, and to give life unto him unto whom he will, and hath given him power also to execute judgment.* What can be more heavenly? *Neither doth the Father judge any man: but hath given all the judgment to the Son.* What can be more admirable? *Unto whom all power is given in heaven and in earth.* What can be required more? Moreover, that ye may be assured that the Son of Man is of power to forgive sins upon earth,

behold a sign wrought upon the sick of the palsy : *Take up thy bed and walk.* Again, *As the living Father hath sent me, even so do I send you : whosoever sins ye forgive, shall be forgiven them.* Besides all this, let us hear what Peter speaketh of him : *To him (saith he) all the prophets do give witness, that through his name all that believe in him shall receive remission of sins.* What can be more marvellous ? *When the Son of Man shall be exalted, I will draw all things unto myself.* What can be more glorious ?

Let us adjoin herewith the testimony of St. Paul :—Who hath reconciled all things in heaven and in earth ; who undertook in his own person all the hatred and enmity betwixt God and men ; who with a beck of his countenance relieveth the afflicted consciences, humbled even to hell's gates ; who doth refresh and comfort them with his Spirit, healeth with a word of his mouth, looseth them that are fettered with the chains of sin, dischargeth from all fear and judgment of death, acquitteth from the tyranny of the devil. What may be comparable to the majesty of this empire ? and withal what can be more amiable than the same Majesty, at the naming of whom all knees in heaven, earth, and hell, do fall prostrate and worship ? yea, the devils themselves do tremble and quake for fear, the dead arise again, maladies are healed, prisoners are loosed, the hungry are filled, the oppressed with labour are refreshed and disburdened, mourners, and such as pine away with sorrow and anguish, are recomforted, death is subdued, tears are wiped away, sorrow and sadness are turned into mirth and gladness, interchange is made

from the lowest to the highest, mountains are thrown down, hidden things are discovered, rough and crabbed things are made plain and straight, the first become the last, and the last are made the first.

All which heavenly graces, albeit, you miserable Hebrews will not acknowledge, and most disdainfully do blaspheme in your synagogues the Angel of the everlasting testament, having regard to that part of him only, wherein he seemeth weak according to the outer appearance and dispensation of the flesh, by reason of his death and burial ; yet we for our part beholding his heavenly divinity, inseparably united together with the baseness of his humanity, and comparing his miraculous life, death, and resurrection, yea, the whole course and actions of his life, with the reports of the prophets ; and being established in faith with infallible testimonies of the sacred Scriptures, instructed hereunto by the guiding of the Holy Ghost, persuaded by the assured promises of the prophets, and easting anchor-hold in the assured haven of his wonderful miracles—do firmly believe, and with unshaken faith confess, that this is the very same Messias whom you do yet expect and look for. Finally, reposing all our trust and affiance upon his mighty power, guarded with the invincible protection of so great Majesty, we do with so valiant forwardness of mind raise up the undaunted courage of our hearts against all assaults and battery of the world, against all storms of fretting adversity ; that now neither the raging railing of your blasphemous mouth, nor fearful delusions of wily Satan, nor the dreadful sight of hell gates, nor the tyrann-

nous threatenings thereof; nor the grizly countenance of ghaſtful death, be it never ſo terrible; nor the cruel curſe and continual accuſations of the law (which is more horrible than all the reſt) can in any reſpect appal and terrify our ſettled conſciences: for why ſhould that perſon tremble or be amazed with the threatenings of the law, whoſe Lord and maſter Chriſt Jeſu is judge and ruler over the law? Why ſhould he dread death, or the devil himſelf, procurer of death, or all the furious champions of the devil, for the ſafety of whoſe life, and aſſured raising from death to life, the very Son of God, Chriſt Jeſu, is become ſurety and pledge? who ſitting at the right hand of the Father, *doth keep the keys of death and hell, and therewith alone ſhutteth, and no man openeth, ſetteth wide open, and no man ſhutteth, reſtraining and diſpoſing all things in heaven and earth with an only beck of his countenance.*

And hereof ariſeth that wonderful conſtancy of our martyrs and apoſtles, in yielding their bodies to tortures and death; hereof ſpringeth that invincible force of Chriſtian faith; hereupon is grounded that impenetrable rock of Chriſt's church, which being ſo often undermined by your ſubtle pioneers, circumvented with ſo many traitorous ſleights and devices, vexed with ſo many furious outrages of Gentiles and Jews, attempted with ſo many cruel cramps of the prince of darkneſs, aſſaulted with all kinds of torments and perſecutions, could notwithſtanding never hitherto be diſcomfited with any kind of battery, or ſhaken with engine, neither ſhall be overthrown at any time, while the world doth endure. The unvanquiſhable continuance whereof, if you would but indiffer-

ently without all partiality ponder in your hearts, what elſe doth it argue than an heavenly and unſpeakable power of her captain, Chriſt Jeſu? But as the power of this Captain is ſpiritual, ſo it is not diſcernible but by ſpiritual insight, raised up (as I ſaid before) not to ſtrive againſt mankind, but to ſubdue the tyranny of Satan, the mighty prince of this world, and to deſpoil and force him out of his kingdom. And this may every ſenſible man eaſily conceive, if he will enter into ſomewhat a more deep conſideration of his miraculous works; ſo that this marvellous victory of this triumphant conqueror can, by no argument and proof, appear more manifeſtly than even in this one overthrow of that ancient arch enemy: for if that conqueſt be ſo much the more praiſeworthy, by how much the force of the vanquiſhed is more notorious, what ought we then to judge of him who, only and alone, undertaking the challenge, not againſt man's power, but in the behalf and defence of mankind rather, againſt all thoſe mighty and inviſible adversaries of mankind, unvanquiſhable otherwiſe by any policy of men, againſt all thoſe ſpiritual furies and inceſſant accuſers of mankind before the throne of God, againſt all thoſe princes and potentates and rulers of darkneſs, againſt the poisoned darts of death, againſt the intolerable burden of ſin, againſt the dreadful curſe of the law and wrath of God's vengeance, againſt the force and gates of hell, was able by his only prowess to tread down, and triumph over them all, without aid and help of man; yea, and which is moſt to be marvelled at, without ſtrength, without ſleight and policy of reſiſtance, far unlike the

warlike attempts and martial affairs, where it cometh always to pass, that the most notable and famous enterprises are never achieved without huge troops of courageous soldiers, or subtil practice of politic governors. For here beyond all reach of man's understanding, I know not how miraculously, this marvellous victory was obtained, without force of arms, industry, and policy, through the only plain and open conduct of simple truth: for what simplicity can be greater than to yield to the will of the adversary in humility and patience? and what could be more void of hope to recovery? And yet by this means it came to pass, that pompous pride through humility was brought into subjection; glory of riches confounded by baseness of poverty; haughty arrogance of the world suppressed with humble infirmity; the curse of the law rased out by undefiled innocency; sins forgiven; the mouth of the enemy stopped up, through meek taciturnity; victory obtained by yielding: finally, death by dying vanquished, and life everlasting purchased.

And yet, to confess the truth frankly and simply, this glorious conquest wanted not his singular dexterity and artificial policy, being nevertheless both heavenly, holy, and achieved by most upright justice; not to the end to betray insnare, or seduce any good man from the right path of truth, but to entrap that crafty enemy the devil only: and that not without great cause; for what could be more agreeable with reason, than that the same old wily serpent (which had beguiled mankind first with subtilty and lies) should be encountered again with a certain heavenly policy, (yet void of all colour of lying)

and so entrapped and entangled with sleights and deceits of his own forge, should be caught in his own pitfall, and bereft of his place? What could be more convenient than to strangle the most horrible deceiver with his own halter, and by a most just law to disfranchise the most unjust intruder from his unjust possession?

Wherefore go to, what sayest thou now, Satan, thou cursed imaginer and practiser of all mischief? attend ye, somewhat at length, if thou canst. What sayest thou? Dost thou not see that all thy practices are discovered through that heavenly light? Dost thou not feel infirmity of the flesh treading now upon thine own head, while thou wast devising mischief against infirmity of weak flesh? Thou hadst swallowed down a bait, but art enforced again to disgorge it: thou didst await for the destruction of mankind, but withal didst accelerate his safety: thou didst enforce the innocent to the death of the cross; such was thy cankered malice, or such rather was thy folly: thou didst undermine the Son of God, wherein albeit thou didst scarce pinch him, yet hast thou slain thyself thereby, and blessed us for ever: for thou hast not fastened him upon the cross alone, but nailed all our sins also together with him, which being now thoroughly cleansed with that only sacrifice, hath delivered us from everlasting torments, and recoiled them back upon thine own head irrecoverably for evermore. The brazen serpent might have been a good precedent unto thee, to have made thee more wary and advised; which, if it had not been hanged on the tree, could not have healed the wounds of them that were plagued. The valiant

Sampson, being a type and figure of our Lord Jesu, might have forewarned thee; and that mystical immaculate Lamb, above all the rest, the slaying of the which was no less dreadful to the enemy than comfortable to the godly: neither happeneth it otherwise to thee and thine at this present. Thou didst endeavour to establish thine empire, and art despoiled of thine empire. What! wast thou ignorant, that he whom thou didst assail was the Son of God? Why then didst thou confess him so to be? And if thou knew it, with what shameless impudence couldest thou attempt so execrable impiety? But he seemed weak in thine eye perhaps, being clad with poor beggarly baseness of the flesh; and thy meaning perhaps was to try, whether he could be slain, and therefore thou didst rush upon him so sternly, and murdered him so horribly. Well, and why didst thou not hold him fast, when thou hadst slain him? How chanced that he slipped out of thy power? And, being escaped, whither went he from thee? and where doth he now remain? O cruel, cursed man-queller, dost thou not perceive, into what straits thy savage blood-thirstiness hath driven thee at the last? Dost thou not acknowledge that the very same tree, and that cross of contumely, which by the ministry of thy champions, thou gavest to him for food, is turned into thy poison, and for us into the bread of life? Dost thou not remember how that famous and solemn feast day, wherein he did triumph *over death, when he spoiled principalities and powers, and made a show of them openly, triumphing over them in his own person*, wherein thou thyself with thy mates didst rejoice by the

space of two days, was erected to us for a perpetual monument of eternal joy and freedom? at the very naming whereof, the whole rabble of thy adherents doth tremble, and quake for fear. Dost thou not acknowledge now, at the length, that glorious name that was given him above all names, the power whereof thou dost feel now and then to thy great grief? and wherunto all the furies of hell, confederates of this malice, are compelled to yield mangre their teeth? Doth not this victorious conqueror, by contrary interchange of times, tread down thy cowardice deservedly, as saying thus, *Death, where is thy sting? Death, where is thy victory?* And what availeth thee being altogether vanquished and brought into thralldom, to kick against the conqueror, inciting and provoking the Pharisees and kings of the Gentiles, so furiously to rage against the godly martyrs? Go to, and what hast thou won by their imprisonments, changes, stoning to death, scourgings, tormentings by fiery inflamed plates, tortures and rackings, burning, broilings and scorchings, by all kinds of horror and cruelty, and by so many their slaughters? I will tell thee. Thou hast confirmed the faith of Christ, thou hast established and enlarged the kingdom of Christ, and hast heaped upon thyself and thy brood double torments of unquenchable flames. And herein we are somewhat beholding to thee, for that through this deadly madness it cometh to pass, that throughout the whole world the name of our Lord and Saviour Jesus Christ is magnified and renowned; and also because thou ceasest not to lie in wait against his heel daily as yet: but he that is in heaven

doth scorn at thy malicious devices, he derideth thy subtil sleights, that hath skill to convert thy despise and outrage to the benefit of his elect, and to the glorious increase of their eternal felicity.

(To be continued.)

AN ESSAY TENDING TO SHIEW THE GROUNDS CONTAINED IN SCRIPTURE, FOR EXPECTING A FUTURE RESTORATION OF THE JEWS.

BY CHARLES JERRAM,
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(Continued from page 16.)

It was of importance to enter thus minutely into the subject, as it not only furnishes us with a presumptive proof in favour of a *future restoration*, but also obviates an objection which might be brought against our *second* argument, deduced from the prophecies.

It has been said, that "the prophecies, which speak of a restoration, are to be understood in a *mystical* sense." Granting that many of them will admit of such a construction; yet it will not follow, that this is the *only* sense in which they are to be taken: this would be to suppose them totally unintelligible and useless to the Jews, for whose benefit they were primarily intended; as it is manifest, they could have no other idea of them, than what would be conveyed by their natural and obvious interpretation. If they had been taught to consider the covenant, which constituted their title to Palestine, as absolute and unlimited;

if, agreeably to the tenor of this covenant, they had alternately experienced captivity and restoration, should they hereafter be threatened with expulsion, or promised a repossession of Canaan, they would naturally understand both the threatening and promise as literal.

Since there appears to be a necessary connexion between the repentance and restoration of the Jews, it would seem, perhaps, the most natural way of treating the prophecies, to begin with such as relate to their *conversion*, and from thence to infer their *restoration*. As these, however, are more capable of admitting a *general* and *mystical* interpretation, it would perhaps be thought more convincing, to treat the subject in a *direct* way. On this account, we shall adduce only such prophecies as relate to the restoration.

With respect to the prophecies themselves, we are aware of considerable difficulties. The impossibility, sometimes, of ascertaining the peculiar circumstances under which they were delivered, the highly figurative language in which many of them are conveyed, and the sudden transitions, which often occur, from the subject immediately in view to others more remote, render much caution necessary, as well in their application as in their selection. From the last of these circumstances there is most to fear, lest passages should be pressed into a service, for which they were never intended.

The greater part of the prophecies were delivered in the times immediately preceding the Assyrian and Babylonish captivities, and relate, in a great measure, to these events.

The future dispersion of the

Jews, after their rejection of the Messiah, was, no doubt, present in the mind of Him, who "sees the end from the beginning," when these prophecies were delivered. Hence, the minds of the prophets were often suddenly carried away, by a divine *impetus*, to speak of this event, and to predict their final restoration and happiness.

There are other prophecies, however, which seem to have this restoration *solely* in view. These may generally be distinguished from the rest, either by a manifest and direct application to Gospel times; or by some peculiar circumstances alluded to, which are inapplicable to any former event. To these we shall chiefly attend, because they are not liable to the objection, that "perhaps nothing more is intended by them than a *figurative* description of the restoration from Babylon." The first passage we shall adduce is from the eleventh chapter of the prophecy of Isaiah. "In that day there shall be a root of Jesse, which shall stand for the ensign of the people.—And it shall come to pass in that day, that the Lord shall set his hand again the *second* time, to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, &c. and from the isles of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of *Israel*, and gather together the dispersed of *Judah*, from the four corners of the earth.—And the Lord shall utterly destroy the tongue of the Egyptian Sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for

the remnant of his people, which shall be left, from Assyria, like as it was to Israel, in the day that he came up out of the land of Egypt." (10th to the end.) We have the authority of St. Paul to refer this prophecy to the times of the Messiah. (Rom. xv. 12.)

That this *second* deliverance, therefore, waits for its accomplishment, there can be no doubt. Besides, had not the mention of the root of Jesse referred the completion of this prophecy to the Christian dispensation, the circumstance of *Israel* being delivered from *Assyria* would have sufficiently proved that it has never yet been fulfilled.

No restoration of this people, which has yet taken place, could justify such a minute description of their return. That a *real* restoration is here intended, is also equally certain: it is compared with the deliverance which the Jews had already experienced from Egypt. 'The same Almighty power, which had formerly removed every obstacle to their possession of the promised land, by opening a way through the Red Sea, and a passage over Jordan; and which had miraculously led them through the wilderness, is here engaged to make a way for the return of his people, though it should be attended with difficulties apparently insuperable, from all places of their dispersion.

A promise similar to this is recorded in the xxviii chapter of the same prophecy; and though there is no direct reference to the Gospel dispensation, yet must it evidently be restricted to a restoration still future.

The observations made upon the former prophecy are equally applicable to this. "It shall come to

pass, in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." (xxvii. 12, 13.)

The restoration of Israel and Judah is also plainly predicted by Jeremiah.—"In those days, saith the Lord, they shall no more say, *The ark of the covenant of the Lord*; neither shall it come to mind. At that time, they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it,—neither shall they walk any more after the imagination of their heart. In those days the house of *Judah* shall walk with the house of *Israel*, and they shall *come together out of the land of the north, to the land that I have given for an inheritance* unto your fathers." (iii. 16—18.) In the expression, "they shall no more say, *The ark of the covenant*," &c. we have a plain intimation that, when this prophecy should receive its accomplishment, the nature of their dispensation should be essentially altered. The ark of the covenant was always considered by the Jews, before the Babylonish captivity, as the glory of the temple. It was esteemed the very essence of all the Levitical worship; because the *mercy seat*, the *cherubim*, and the *Shechinah*, were all appendages of it. Hence the Jews, after the building of the second temple, considered the loss of the ark as irreparable. But, at the time when this restoration should take place,

we are told that it should never more be mentioned. Their religion being changed, it would be useless; and the superior glory, which should attend this alteration, would efface the very remembrance of it. Their religious economy should not only be different, but also the bent of their mind. "*They shall no longer walk in the imagination of their heart.*" Moreover, a union should take place between *Judah* and *Israel*. They should *return together*, and be established in the inheritance which God, by his covenant, had given to their fathers. It is needless to say, that each of these circumstances is inapplicable to any restoration which has yet taken place.

The following passage from the xxiii chapter is equally decisive. "I will gather the remnant of my flock out of *all the countries whither I have driven them*, and will bring them again to their folds:—and I will set up shepherds over them: and they shall fear no more, neither be dismayed.—Behold, the days come, saith the Lord, that I will raise unto David a *righteous Branch*.—In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, *The Lord Our Righteousness*. Therefore, behold, the days come, saith the Lord, that they shall no more say, *The Lord liveth which brought up the children of Israel out of the land of Egypt*: but, *The Lord liveth, which brought up and which led the house of Israel out of the north country, and from all the countries whither I had driven them, and they shall dwell in their own land.*" (3 to 8.) In this prophecy is contained a general promise of a restoration, which should comprehend *Israel* as well as *Judah*,

and which should be succeeded by the happiest effects. They should become a numerous and fruitful fold. Their shepherds should be the guardians of their flocks; and not like those Jewish hirelings whom our Lord afterwards represents as wolves in sheep's clothing. But this happy deliverance was to be effected in the time of the *Messiah's* kingdom. The interpositions of Providence in their favour, both in rescuing them from the power of their enemies, and providing for their necessities in their return, should be so extraordinary, that, in comparison of them, the deliverance of their ancestors from Egypt, and an uninterrupted series of miracles during forty years, should fall into oblivion. Can it be said that any restoration has yet been attended with these circumstances? If we advert, for instance, to the last of them: surely the return from Babylon was distinguished by nothing which exceeded the opening of a passage through the Red Sea, the constant supply of manna from heaven, the guidance of a pillar of a cloud by day, and of fire by night, and, in short, the continual succession of miracles for forty years. The prophecy, therefore, must evidently remain yet to be accomplished.

To quote another passage from the same prophecy. "We have heard a voice of trembling, of fear, and not of peace. Alas! for that day is great, so that there is none like it: it is even the time of Jacob's trouble, but he shall be saved out of it, &c. They shall serve the Lord their God, and *David their King*, whom I will raise up to them. Therefore, fear thou not, my servant Jacob, neither be dismayed, O Israel; for I

will save thee from afar, and thy seed from the land of *their captivity*, and Jacob shall return, and shall be in rest, and quiet, and none shall make him afraid." xxx. 5, &c.

Here also is a restoration spoken of, as effected under the Gospel dispensation, and as attended with such a state of rest and peace, as the Jews have never yet experienced.

The following promise, recorded in the thirty-second chapter, is very express. "*Behold, I will gather them out of all the countries whither I have driven them in mine anger and in my fury and in great wrath: and I will bring them again to this place, and I will cause them to dwell safely. And I will give them one heart and one way, that they may fear me for ever. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, and I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this place assuredly, with my whole heart, and with my whole soul.*" (37, to the end.) It appears from the context, that the Babylonish captivity gave occasion to this prophecy. But, making every possible allowance for figurative language, the prophet is certainly chargeable with having made the most licentious use of speech, if it is to be *entirely* restricted to a restoration from Babylon. In what sense can it be said that, after that return, they possessed a *new* heart, that they *had one way*, and that they *continually feared God*? If we consult the prophecies of Zechariah and Malachi, who wrote after the restoration, we shall find that, idolatry alone excepted, they returned to all their former iniquity.

In consequence of this, they have been punished by their enemies; and, so far were they from being securely planted in Palestine, they were, shortly after, driven out of it, and, for seventeen centuries, have experienced calamities, as dreadful as they are singular.

The prophecies of Ezekiel strongly support our hypothesis. Whatever the prophet might have immediately in view, in his eleventh chapter, it cannot be doubted but that the following prediction waits for its full accomplishment. "Thus saith the Lord God, although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God, *I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh.*" (16—19.)

That any restoration of the Jews has yet been attended with such a renovation of manners, as can justify language like this, perhaps no one will assert. However, if any think this passage may, in the figurative language of the prophets, be applied to the return from Babylon, the following passage cannot possibly admit such an application. "Thus saith the Lord God, Behold, I will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them

out of all places, where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them out from the countries, and will bring them to their own land, &c. Therefore will I save my flock, and they shall be no more a prey, and I will set up one shepherd over them, and he shall feed them, even my servant David; and I the Lord will be their God, and my servant David a prince among them." (xxxiv. 11. to the end.)

In the former part of the chapter, the Jewish teachers are reproved as negligent, selfish, and rapacious shepherds. The figure is still carried on, and, under the representation of a scattered and famished flock, the Jews are encouraged to expect more happy times, and a restoration to their original fold.

The promise, that they should then enjoy an uninterrupted state of rest and peace, might by some, perhaps, have been entirely restricted to their deliverance by Cyrus. But, though we should be disposed to admit such an interpretation, and to concede that their present dispersion did not militate against it; yet the subsequent expressions of this prophecy preclude the possibility of confining it to that restoration.

"I will set up one shepherd over them," says the prophet, "even my servant *David*," &c. That David in Scripture is represented as a type of Christ, is obvious from numerous passages. Hence, when it is said that David should be a *prince* among them, it is evidently intended to intimate the submission of the Jews to the Messiah, when this restoration shall take place.

The following quotation from

Hosea, which also relates to the same subject, will reflect light upon this and similar passages. "*The children of Israel*," says he, "*shall remain many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterwards shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days.*" (3. 4—5.) By the latter days, it is generally allowed, are meant the times of the last dispensation. By *David*, we are certainly to understand the Messiah. The description of the situation of the Jews, under the loss of all their civil and religious authority, agrees not with any former dispersion, though it does with the present; to which it must, therefore, be necessarily restricted. Hence the return spoken of is yet future.

The following passage also from Ezekiel is, if possible, still more decisive. In the xxxviii chap. the deplorable situation of the Jews, in their dispersions, is represented to Ezekiel by a vision of a "*valley of dry bones.*" As there is nothing in the vision which *absolutely* restricts the representation to the present situation of the Jews, we lay no stress upon it. The prophet is, afterwards, directed to take a stick, and to inscribe upon it, "*Judah, and the children of Israel his companions.*" These he was commanded to join together; and when the reason of his conduct should be required, to answer, that it prefigured the future restoration and union of Israel and Judah. "Thus saith the Lord, I will take the children of *Israel*

from among the heathen, and will gather them on every side, and bring them into their own land; and I will make them *one* nation in the land of Israel, and *one king* shall rule over them, and they shall be *no more, two* nations. And *David* my servant shall be king over them; and they shall have one shepherd. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and *they shall dwell therein, they and their children, and their children's children, for ever.* Moreover, I will make a covenant of peace with them, it shall be an *everlasting covenant*; and I will set my sanctuary among them *for evermore.*" (20—28.) In the former part of this prophecy, the reunion of *Israel and Judah* is represented by a figure which cannot be misunderstood. It is afterwards asserted, in plain language, that they should no longer be divided into two distinct nations; but that they should both return from their dispersion, and have one king.

That Israel has never yet been restored from Assyria, is agreed by all; that they have never, therefore, been united under one king, is certain. But allowing that a few of the Israelites took advantage of the proclamations of Cyrus, and returned with Judah, and that the prophecy means no more than this partial restoration, yet with what propriety can it be said that David, or the *Messiah*, was their king? Granting, however, that by this union under David, it is only intended that they should have the same civil polity, yet, even then, this prophecy cannot be applied, without the greatest perversion of the common use of language, to any

restoration that has yet taken place. For how can it be said that a people, who, a few centuries after this deliverance, were dispersed abroad into all the nations of the world, without a civil code,—without rulers,—without inheritance, were so firmly established in their native land, that they and their children should inherit *it for ever*; and that the Deity had made an *everlasting covenant* of peace with them; and that his sanctuary should *never more* be removed from amongst them? If language convey any meaning, it would be absurd to apply this prophecy to any past event. It must incontrovertibly relate to a future restoration—to a restoration in which the whole house of Israel shall be united with Judah in the peaceful possession of their own land,—in which David shall be their shepherd and king, —and under whose mild and gentle government, they shall be secure from fear of any future molestation; and the sanctuary of Jehovah himself shall be eternally set up among them.

To adduce any more prophecies, in proof of a subject which is supported by such plain and incontrovertible passages, would be needless. It may be observed, however, that perhaps there is no *one* subject upon which so many prophecies have been delivered as the future restoration of the Jews. For, taking it for granted, that this restoration is certainly predicted, many passages, which are usually restricted to an *allegorical* sense, will appear to have considerable relation to this event.

The prophecies of Isaiah abound with noble and grand descriptions of the happiness of Israel, when they shall again possess the in-

heritance of their fathers. Others also of the prophets have exhausted nature in their figurative descriptions of their deliverance from their enemies, the manner in which they should return to Jerusalem, and the uninterrupted happiness and prosperity which should attend their final settlement: all of which, according to this view of the subject, might be adduced as collateral proofs.

(*To be continued.*)



LETTERS TO JEWISH CHILDREN.

No. IV.

January 13, 1827.

My dear Boys,

THE story of Ishmael is most remarkable; and it ought to be *very much* considered by your nation, as God has informed us by the apostle Paul (in the fourth chapter of his Epistle to the Galatians), that it is recorded as an example, or type, for the instruction of us all.

God had promised a son to Abraham; and Sarah, not believing that she would become a mother in her old age, gave him her servant Hagar, as a sort of inferior wife; for in those days, men, not being well acquainted with God's will, sometimes took more than one. Ishmael was the son of Abraham and Hagar, and his mother being a slave, he was born in bondage. But it was the Lord's pleasure that Sarah should still be the mother of the seed in whom all the earth should be blessed; and Isaac was born of her. One day Ishmael was seen mocking and behaving ill to young Isaac, and then Sarah desired that Abraham would cast out the bondswoman and her son; which the

Lord confirmed as *his* will also: for he said to Abraham, "In Isaac shall thy seed be called." Now, my boys, Ishmael was as much the son of Abraham as Isaac was, and therefore you see that to be, as *you* are, the children of Abraham according to the flesh, is nothing in itself; but to be like him in *faith* is to be his children indeed, and heirs to the promises. Ishmael then represented the Jewish people, who are Jews by descent, and in profession, and who hold the law of Moses. Isaac represented the Lord Christ, and all his believing people, whether Jews or Gentiles. You know when our Lord reasoned with the stubborn Jews, they haughtily said, "We be Abraham's seed," as if that was enough to make them holy in God's sight: and then they persecuted the blessed Jesus, and put him to death, and most cruelly treated his apostles and disciples, until God fulfilled that wonderful type of Ishmael, by "casting out" from Jerusalem, and from his service and covenant, the proud, mocking *elder sons*, the Jews, and established all his promises, and his church, in the *younger sons*, the Gentiles, and those believing Jews who gladly joined themselves to them. I do hope, my little friends, that you understand this; for it is of great consequence that you should do so, lest Satan, your enemy, and the enemy of your fathers, may tempt you, as he tempted them, to be proud, and boast, when you think of the great things done for your nation, and of which I am going to tell you in future letters. All who are under the law are under a curse; because the law curses all who do not perfectly fulfil it, which no man does, or

can do: but the Gospel brings a blessing, by shewing how Christ bore the curse of the law, in the stead of those who believe on him. All your unconverted friends are under a curse, for they cleave to the law—dreadful thought! Pray, and labour unceasingly when you go among them, that they may come to Christ, and lay the burden of their sins on him, and receive at his hands a blessing.

Another thing you must observe concerning Ishmael, which is a prophecy most wonderful indeed in its fulfilment. The Lord had been pleased mercifully to comfort Hagar, when she was formerly cast out before Ishmael was born. He said to her, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude."—"And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."

The posterity of Ishmael are the Saracens, and other tribes of Arabs, who in vast numbers inhabit the country about Palestine: they have been perpetually at war with all other nations, yet *they never were conquered*. The great empires of Persia, of Macedonia, and of Rome, who vanquished all the known world beside, never could overcome them. Alexander the Great, the mightiest victor ever known, died, being still quite young, just as he was about to invade them. Then, after many years, Mahomet arose, and subdued all that part of the world, and even now the Mahometans are masters of your Jerusalem, and tread your beautiful city under foot, and trample on the ruins of Zion, and enslave and oppress your brethren; but they are so

far from being able to subdue the children of Ishmael, that they are forced to pay them a yearly sum of tribute-money, to let their caravans pass the desert in safety; for this wild race dwell in tents, and ride the fleetest and most beautiful horses in the world, and subsist on robbery and plunder. Ask Mr. Wolff to tell you about them; for he was taken prisoner by them, and he can relate many things concerning the children of Ishmael. I tell you this, because you may meet with some who dare to assert, that the Bible is not true—that God did not inspire it. What madness! what miserable folly and wickedness! Shew them this prophecy respecting Ishmael, and bid them ask what the Arabs are and always have been: “Ye are my witnesses, saith the Lord,” to the Jews: remember this, my boys, and act up to the glorious character. Your fathers wrote the Bible, by the inspiration of the Holy Ghost; your nation to this day preserve the books of the prophets all over the world; and it is the office of every Jew to shew that they are truth. Alas! too plainly is it shewn in the dispersed and wretched state of your nation—soon shall it be gloriously proved in the conversion and prosperity of all Israel! Pray that the day may be hastened, when, rejoicing over his own Zion, once again brought nigh to him by the blood of the cross, the Lord shall say to you, in the presence of the whole world, “*Ye are my witnesses!*”

We must now return to the history of Isaac. He had two sons, and the Lord always shewing that nothing was to be *demanded* as a *right* by mankind, but that all his gifts are of free *grace*, and by

humble *faith* alone, rejected Esau the eldest, and chose Jacob the youngest, to inherit the blessing. Their story is very instructive, for it teaches us how wrong it is to do evil that good may ensue. Rebecca, their mother, knew that God would give the blessing to Jacob, and instead of leaving it to his infinite wisdom to fulfil it in his own time, and by means that he should see fit, she wickedly contrived to bring it about by a lie, in which Jacob joined. Children should obey their parents, but not when they command them to sin: for instance, if a father or mother commanded you to forsake and deny Jesus Christ as your Saviour, you would humbly and respectfully tell them, that you must obey God; and that he has said, “Who-soever loveth father or mother more than me is not worthy of me.” Pray that you may be kept from this grievous temptation, and preserved faithful to your Lord, without violating any of the ties of earthly duty and affection.

You may see, by Jacob's history, how he was punished for consenting to his mother's sinful plan—he was afterwards deceived by having Leah given to him instead of Rachel; and by being told, that a wild beast had torn his darling Joseph in pieces: but you can read that in the Book of Genesis, and I will endeavour, in my next letter, to shew you the beautiful, the glorious type of your Messiah, in the lovely story of Joseph.

And now, my dear boys, farewell for the present. Let the history of Ishmael teach you to beware of boasting; and let that of his descendants confirm you in the certain truth of the “oracles of God.”

Your affectionate friend,

CHARLOTTE ELIZABETH.

POETRY.

SABBATH HYMN.

From the Jewish Liturgy, commonly known by the name לכה דודי sung in every Synagogue at the entrance of the Sabbath.

COME, thou belov'd Redeemer, come,
Thy waiting church to bless;
Shine forth to cheer thy sabbath-day,
Thou Sun of Righteousness!

Once thou hast said, Remember, keep
This sacred day to me;
And we, obedient to thy word,
Devote it, Lord, to thee.

Thou, O Jehovah, art our God,
And thy great name is *One*!
All praise and worship and renown
We yield to *thee alone*.

In life's short journey we delight
To meet thy day of rest;
Wearied with six days' care and toil,
We love thy sabbath best.

Rise, royal city, Zion rise,
Thy King's approach to hail;
Long has thy night of mourning been
In sorrow's gloomy vale.

Thus saith thy God, in richest love,
"Hear, O my people, hear!"

Thy dust and sackcloth lay aside,
In glorious robes appear.

To you, my people, Jesse's Son
Hath full salvation brought;
By him,* the man of Bethlehem,
Is thy salvation wrought.

Awake, arise, thy light is come,
Sing with triumphant voice;
Thy shame is past, thy sorrow gone,
Let Israel's sons rejoice.

I. I. C.

* Found in לכה דודי

על יד בן ישי בית הלחמי קרבה
אל נפשי נאלה :

Literal Translation.—"By the hand of the Son of Jesse, the Bethlehemite, redemption *hath** drawn nigh to my soul."

* The Jews translate it in the Prayer Book "*Draweth*;" but the verb is in Preterite Kal.

PROCEEDINGS OF THE LONDON SOCIETY.

MEDITERRANEAN.

THE following information is extracted from the Correspondence of one of the Agents of the Society, stationed on the shores of the Mediterranean.

June 30, 1827.

I am happy to say, that we are holding almost daily intercourse with Jews here. It is, indeed, to a very limited extent, but so far, upon a very pleasant footing, being most amicable, and even of their own seeking. I shall give you a brief report of what has passed since my last interview with B., that concluded the Journal you have already received.

He then adds the following remarks respecting

The restrictions under which the Jews are placed in these parts.

On the Saturday of the paschal

week, B. called on me, and began by complaining of the immuring he had suffered for three days that week, when the gates of the Ghetto were locked, and no Jew allowed to pass out or in. This rigour had been remitted since the French invasion, until the stern jealousy of the present Pontiff forbade to the unhallowed view of Hebrew infidels, the sacred relics, shreds, and patches, displayed with no little eclat in the processions and ceremonies of the Settimana Santa. It was therefore judged expedient that they should be imprisoned during that period within the limits of the Ghetto. B. remarked that the measure was resorted to altogether with a view to finance, as the Jews were permitted to buy off the pains and penalties imposed.

He afterwards gives the following account of a

Conversation on the right object of worship.

B. objected to the worship of the Virgin and Christ, to which I replied, that *no creature* was entitled to worship, and that Protestants worshipped Christ not as man, but as God, in consequence of the divine nature which he possessed. I pointed out to him the quotation from his own commentary, Zohar on Leviticus, "The Mystery of Elohim," which runs thus:—"There are three degrees, and each of all these degrees exists of itself alone; and all three are therefore one, and joined in one, and cannot be separated." I added, that it was true, God could not suffer, but the *Son* of God could, being of a human nature in the person of Messiah. He denied that Messiah was in a special sense the Son of God. I replied, He is so named by Daniel; and referred him to Dan. iii. 25. He rejected the translation. I shewed him the original, that said he is "Angel of God." I then turned to Job i. 6. where he would read, "Sons of God." He said the original which he looked for, was "Angels of God." I then turned to Psal. ii. 7. and said, This is "Son." He allowed it. "And Messiah too," said I, for David is speaking of Messiah. He agreed; therefore I added, Messiah is the Son of God. Only, said he, in an intellectual sense; every man has a sensation and an intellectual nature. In the former sense he is the Son of man, in the latter sense the Son of God. "But," I rejoined, "the context limits it to a particular person, *thou*, which is not common to man in general; and to a particular time, *this day*; and to a particular promise, *I shall give, &c.*" This is plainly peculiar to the Messiah, and hence we infer his divine nature. You admit, I added, in your book Zohar, besides, *three names in God*, in the comment upon Exodus. But not, said he, three bodies. Neither do I, in the sense you take bodies; I do not admit even one. God is immaterial, and of His essence I am altogether ignorant. Here he ended his visit. When he was gone, I took up the Hebrew, to examine those texts which

he had translated "angel," and "angels," and to my surprise found the words to be "Bar" and "Ben," which are almost naturalized to our tongue in our translation of the Bible, as meaning not angel, but son. It was a *ruse* I really did not expect from B. The following Saturday he again called upon me. I took occasion to refer to his translation of the words Bar and Ben, and requested him to shew me any passage where they signified angel. He pleaded that the signification given in the comments on these passages in the Talmud, was Angel; though Ben and Bar literally had no such meaning. Upon this I remarked, that he had no right to condemn our translation of the Bible as he had done, for it was a strictly literal translation of the Hebrew words employed.

The next communication from the same Correspondent is dated Aug. 9, 1827. We extract a conversation which he had with a Jew

On the Restoration of Israel.

I have formed an acquaintance here with a Mr. A. He informed me that he had, in his own mind, a most favourable impression of the English in general, and particularly of the religious community of *Quakers*. He had made, he said, the English language an object of study, with a view to visiting England next year; and had read with much pleasure our version of the Holy Scriptures. He rendered it justice in saying, it was an excellent translation, closely agreeing with the original. I then enquired if he had observed any remarkable deviation from the literal meaning: not remembering any, I took the Hebrew Bible, and read Deut. iv. 29, 30, and shewed him our translation, observing, that a promise made *positive* in the original, was rendered only *conditional* in the translation. I thought this a proper occasion to observe, that as direct a promise was given in this passage, as any in the whole compass of scripture, of the future recovery and restoration of his people; and it was of itself fully sufficient

to command my assent. Mr. A. asked how the nation was to be restored? I replied, By Messiah, of course, when the condition of Christians as well as Jews would be much happier than at present; that Palestine was not to be judged of by its present degraded state, but according to the peace and fertility it once enjoyed, and which would be again restored to it, when the Jewish nation should turn to the Lord their God, as it was prophesied they would, in the latter days, and look upon him whom their sins had pierced. I told him of the joy that many felt in England in the belief of the restoration and conversion of the Jews, as that which would benefit, not only Jews, but Christians themselves, being, as stated in the New Testament, nothing less than "life from the dead." Mr. A., however, did not seem to entertain much expectation of the nation being restored to their own land; but I told him my own conviction, and upon what grounds it rested, that the promise of Messiah's everlasting reign was irreversible, as he might see in the 89th Psalm, which I pointed out to him; and that Messiah was now reigning, although not in glory, upon the earth; for the time spoken of by the prophet, when all nations should serve him, had not yet arrived, but that it was approaching; nor could we otherwise understand the psalm, but by allowing Messiah's reign under the name of David; for the everlasting reign of the son of Jesse, we must all know, could not be intended, as he had long since slept with his fathers; but understanding Messiah to be the son of David, in the sense that Christians held it, every part of the promise was true, for his reign was over all things in heaven and earth, though the earth was not yet filled with his glory. This was the principal subject of our conversation.

On leaving me, Mr. A. promised to introduce to me, on the following Sunday, a young man of his acquaintance, at which I expressed much pleasure. I mentioned the proposed visit to Mr. L., and he was kind enough to come to me at the appointed time. I introduced him to Mr. A., as a gen-

tleman who had visited Palestine and was acquainted with the Hebrew Scriptures. We referred to the subject of our late conversation, and Mr. L. agreed that my interpretation of the disputed passage was conformable to the Septuagint version, and preferable to the English translation of it. Mr. L. bore testimony also to the interest felt by many in England for the temporal and spiritual welfare of the Hebrew nation. When he leaves for England, I intend to furnish him with a letter of introduction to you, having mentioned your Society, as one formed for promoting the welfare of the Jewish nation.

He then proceeds to give the following account of the

State of Education among the Jews at this place.

The state of education among the Jews here, is superior to what I have observed elsewhere, and beyond comparison better than that in the same class of life among the Roman Catholics. The stern efforts of the Papacy to depress them, by excluding them from the learned professions, has re-acted in exciting them to cultivate literature, through a spirit of opposition: hence we find many well-informed and learned characters among them. A young man respectably employed here, shewed to Mr. — a copy of verses he had written on the conversion of a Jewess. The verses were excellent, but their spirit even better: the sweet music of charity was in unison with the harmony of the verse.

The young man was going to the great fair, held annually at —. Before he went, I introduced him to Mr. —, and we had some conversation on the extent of the knowledge of Hebrew amongst the Jews at —. It appeared they were taught to read but not to translate it.

He adds the following instance of the

Intolerant Spirit of the Papacy towards the Jews.

A few days since, Mr. A. shewed me a paper, of which the following is a translation. It will pose a little those

who are so loud in their praise of the tolerant spirit of the Papal church in modern days.

“His Holiness our Lord, the Pope Leo. XII, observing that the Jews collected together in the Ghetto, according to the arrangements formerly made, take the liberty of removing from thence of late, wandering about without permission,—He, by means of the Supreme Holy Inquisition, has commanded us to enjoin the Jews of this Ghetto, not to dare depart therefrom without due permission, and therefore has charged us to furnish licenses on proper grounds, and to regulate them according to the provision made by the Edict of 5th April, 1775. In obedience, therefore, to the command of our sovereign, we make known to all the community of the Ghetto, the disposition of his Holiness to the following effect: 1. If any Jew shall have occasion to go beyond the city for a single day, he is obliged to receive a written license, giving us to know his surname, country, the reasons of his journey, the place whither he means to go, and the time he purposes to be absent: having obtained the license and completed the journey, on his return he must instantly redeliver it: 2. Although provided with the said license, he must not dwell together, nor converse familiarly, with Christians: 3. In case the Jews wish to go to any fair, a similar license will be necessary for them, and three days after the fair, they must depart from that place immediately, unless the local authorities shall grant them a further delay: 4. Into whatever place the Jews go, they must instantly present their license to the Bishop, Inquisitors, and Vicar; which licenses will be null and void, if not presented immediately to the said authorities; or, if they, for just and weighty reasons, shall deem it necessary not to admit, or to limit and restrain them: 5. Every breach of the said orders, will be rigorously punished by a fine of thirty crowns, with imprisonment and other punishment at will: 6. The present order will remain permanently posted in the synagogues, and be communicated to the keepers

(Massari) of the Ghetto. They will have full execution, as if personally communicated to every individual Jew, and the breach thereof will be followed by a process *ex officio et per inquisitionem*. Such are the commands of his Blessedness, which each of the inhabitants of the Jewish communities will take care to observe exactly, and scrupulously, otherwise they will incur punishment without mitigation.”

Such is the recent edict of his Blessedness! Lamb in front—Lion in mouth—Soi-disant Vicar of the meek and lowly Jesus.



COMMUNICATION FROM ANOTHER CORRESPONDENT.

ANOTHER friend, who is now labouring in concert with the writer of the foregoing communication, on the shores of the Mediterranean, writes under date of September 23, 1827. The original destination of this friend was an important post in Asia Minor; but his progress has been retarded by the affairs of Turkey. He thus writes in

Confirmation of the rigours exercised towards the Jews in that part of the Papal dominions.

In my last I promised to give you some particulars. You have been informed, I dare say, that the population of the Ghetto amounts to about 1500 individuals (nearer to 1800 according to some statements). They are closely confined here, as well as at Rome, and other places; and owing principally to the persecuting spirit of the Government under which they live, their numbers, especially those of them who are people of property and influence, are considerably decreasing. The Jews brought up under the milder reign of Napoleon, and taught to put themselves on a level with other men, cannot *all at once* endure to be deprived of that liberty they have tasted, to be driven into

dirty, narrow, and unwholesome streets, and there shut up in holes and corners, to be obliged to carry on their business, and see their friends, under the severest restrictions. Wherefore members of the wealthiest, and most respectable families are flying into other parts of Italy, and to countries where an asylum and protection may be afforded them. You have already received information respecting the persecutions these interesting people are suffering under, especially of late, and during the reign of the present Pope, who seems to be *their determined enemy*. It will be unnecessary, therefore, for me to dwell longer on this very unpleasant subject. I will only add, that now the poor Jews, at least as long as the present Pope exists, know not the moment when further edicts and acts of cruelty may not be made against them. It is even said, that it was the wish of Leo XII. to oblige all the Jews to leave the papal dominions; and it may well be conjectured, at all events, that it is the intention of the Roman Government to revive the most oppressive laws, enacted against the Jews in the darkest and cruelest times. If such methods be resorted to in order to force them to embrace Christianity, the Pope and his Government are greatly mistaken. For, with the exception of a very few instances, perhaps, the Jews in general, even speaking of those who would otherwise seem well disposed to consider the subject, are thus, by persecution, kept at a distance, and become more attached, if not to the religion, at least to the cause of their suffering brethren, from feelings of pride and of pity. And if it be too much for them to bear against, they rather, as I have mentioned above, and very naturally, wish to fly the country, than to be made converts to a religion they are taught from their youth to consider as *idolatrous*.

They are not yet obliged here, as I believe they were formerly, and as you are aware is the case at Rome, to attend the weekly preaching of a priest. I may here inform you that I was present on one of these occasions at

Rome, and with some difficulty I obtained admission, as this is a privilege not permitted in general to Christians, excepting the priests. The congregation, therefore, amounted to little more than three hundred, the number of the Jews who are forced to attend every Saturday afternoon; and about fifty of them were females, of the lowest description, who, perhaps, seldom or never enter the synagogue. I will not take up your time in endeavouring to give you a full picture either of the preacher or the sermon. He was a Dominican friar or priest, dressed in black and white; his pronunciation was very bad; and, as to his Hebrew, ridiculous. I suppose this was owing to the want of teeth, and I should have been led to pity the old man, but for his still more laughable manner of addressing the congregation. It was any thing but solemn; any thing but that which might be calculated to make the mind serious—to win the affections—to convert the heart, or to bring the Jews to acknowledge that Christ is the Redeemer. His text was from the 1st of Isaiah, and with the beginning of this chapter he continued some time, reproving the poor Jews in the hardest terms, as a sinful and hateful nation in God's sight, and contrasting particularly their way of praying with that of Christians (meaning the Catholics); his manner was such as truly to have excited laughter in the countenances of almost every one present; and as soon as he had ended, the scene was something similar to what might take place after a public amusement. I asked some one connected with the church if converts were made. I was answered, very, very seldom; they are a perverse people. But, alas! I thought, what could be expected from preaching like this! and how different from the methods used by Protestants, and from what the Jews might hear in London, not by compulsion, but the kindest invitation. Would that Jews might attentively and sufficiently consider this, who reside in your part of the world. Here I have mentioned the subject more than once in this point of view; and it has been acknowledged, as it

should be by every liberally-minded man, that as the means and methods pursued in this country with regard to the Jews are nothing less than a disgrace to the Christian church; so those used by us ought to be considered as highly REASONABLE, and deserving of every one's cordial support.

The writer gives the following account of

The Anti-Rabbinists, or Protestant Jews.

There is a body of Jews here which is daily perhaps coming more and more into notice. I refer to the anti-Rabbinists or Protestant Jews, as distinguished from the Rabbinists. They are for the most part kind and affectionate—men of cultivated minds, and to all appearance without those prejudices long peculiar to their people. Consequently they are in heart and soul opposed to the traditions and doctrines of the Rabbies: and I have no doubt, humanly calculating, but that many of them might gradually be led to embrace Christianity in its purer form. The love, however, they naturally have for their fathers and friends, together with a feeling of pride in keeping themselves attached to an oppressed people, must for the present work a contrary effect, until the grace of God changes the hearts of these the descendants of His once elect and peculiar people; and oh! that we may be enabled to continue in the use of means, and that the instruments and means however simple, may at length be blessed to the praise and glory of His great name.

He proceeds to give an

Account of a Member of this Religious Body.

Signor A—— was the first of this class I became particularly acquainted with. Some time ago he set out for —, and we presented him with letters of introduction for Messrs. Hawtrey, Cartwright, and Saunders, &c. We had seen him frequently, and were much pleased with him. As opportunities permitted, we read and conversed together on religious subjects. One

evening he expressed his surprise that the Jewish nation has been so long oppressed and scattered throughout the world — whereas, formerly, though guilty of idolatry (which cannot now be imputed to them for many ages past) they were only then punished with a seventy years' captivity. Here, as well as on other occasions, the opportunity offered, and we endeavoured to set before him the doctrines of the gospel, which he listened to with kind attention, and being once present at family worship, he was so much struck with the manner in which we conducted the service, that he spoke of it afterwards both to us, and to his Jewish friends, in the highest terms. I corresponded with him during his stay at Sinigaglia, and wrote particularly to him on the necessity of a change of heart for the enjoyment of happiness. He was much pleased with Cowper's Poems; and at our suggestion, he commenced putting some of his hymns into prose, which I was to correct; but his business at length interrupted our intercourse, and the time came for his departure from A——.

He then states

The great desire of the Jews to study the English language, whereby the means of Christian instruction will be much increased.

Here I would remark the great desire many of the Jews of this place have for the study of our language, and how much this may be overruled for good. I understand Signor M——, who embraced the Roman Catholic faith, and was baptized since we have been here, had studied the English language. I know three other young men who have commenced it. I hope their desire for the pronunciation, and to ask questions, will bring us often into contact. One of them lately said to me that his great wish is to go to England—to live there two years, and then to die.—That the people of this country knew not how to think as men ought to do; he would even include the Jews in this remark.

He gives the following instances of the

Views of the Jews on the Atonement.

Last week a young man was with me for some hours, and the conversation was wholly on the subject of religion. It commenced in reference to the approaching great fast of the Jews, or day of expiation. He said, that on the termination of this day, every Jew who duly observed it as required, has all his sins pardoned. We shewed him that it was the high-priest who was to make the atonement on this day, as originally prescribed, and this by means of sacrifice; although it was the duty of the Jews, on this particularly solemn occasion, to afflict themselves and to repent of their sins. "But," rejoined the young man, "the Jews have now no priest nor temple, therefore the sacrifice as formerly, cannot be required of them; and it is enough that they fast and afflict themselves as they do on every return of the day." Here we had the opportunity of telling him of the one Great Sacrifice made for sin, and we endeavoured, with the prophecies before us, to present before him Jesus, the great High-Priest of our profession, *who ever liveth to make intercession for his people*. He heard us very patiently, and when he went thanked me for the evening he had spent. I am very much pleased to meet with Jews of this description, who, though attached to the religion of their fathers, are yet moderate in their opinions and their manner, willing dispassionately to reason on the points respecting which we differ with them: I dare say there are not a few of them in this place—I would rank Sig. C., as well as Sig. P., amongst them. They both belong to the Levantine or Spanish congregation; the former is son to the head Capellano, and is a very respectable kind of man; he gives me a seat beside him at the synagogue, and supplies me with books, and every information I wish. Being present one day when a rabbi of the other congregation was with me, and being highly displeased with the manner in which this person conducted himself in conversation, as is often the case, (I shall presently mention him to you) Sig. C. said, he

should be glad to discourse himself with me, when we might do so quietly, on passages in the Bible, and accordingly he visited me afterwards for this purpose. Sig. P. is also very reasonable, as well as a proficient in Hebrew. He with two others in turn take the part of Capellano, as Mr. C.'s father is too aged to attend much to the office, and which, with the Levantines, is on a par with the office of rabbi.

Here follows a further

Account of the Rabbinitists.

I now must take a brief notice of the Rabbinitists: they are much the same sort of people as they are every where else, and as Talmudical or Rabbinical learning most powerfully tends to form them. The number however here does not amount to twenty, who give themselves up wholly and systematically to this kind of study; and verily it may be said of them, that they *make void the law of God, following the traditions and commandments of men*; and though it must be acknowledged they have, or seem to have, a *zeal of God*, yet it is far from being according to knowledge—they are ignorant of God's righteousness; and going about to establish their own, they appear, alas! determined not to submit themselves unto the righteousness of God. Hearing they hear and do not understand, and seeing they see, and do not perceive. They were well predicted of by the prophets. To give you a particular account of the various conversations I have had with those of them I am acquainted with, would indeed be a hard work, and would only, perhaps, be a tiresome repetition of what you frequently have had from other quarters. Sig. A. and Rabbi P. are those I have seen most of, and with them I have held several discussions for hours. The former comes to read Hebrew with me every day; a plan I wish always to adopt, as it is a means, and a chief one, of gaining access amongst this class of Jews. We have thus, almost every day, some subject for conversation arising from the chapter before us, and I generally read the Para-

shath or Af-torah for the approaching sabbath. Sig. A. is milder than the other, and I have a regard for him. He has also more honesty, or candour, in his nature than you generally meet with amongst Rabbinitis. He has at different times, on reconsidering a point, or subject, acknowledged me to be right, though he had fought hard at first, perhaps the day or two before, in contending that I was wrong. At his own request I lent him the New Testament in Italian, which he was in the habit of taking home with him every week, to read in on Saturdays and Sundays. I likewise gave him a tract to look over—that compiled by ———. He said the author had misquoted some, if not most, of his authorities from the Rabbinical writings; he pointed out those from the Targum, and from the book of Zohar. The first from Zohar, however, seems to be rather a typographical error, I mean as to the number given of the folio, which differs from the same quotation made in a note of Leslie's; but with the help of A. I have not yet been able to find the passage, as given by either, in the original. I made both him and the rabbi, however, confess, that the passage, or one nearly the same, is in existence, though they say it is too mysterious and difficult for a person who is not a Jew, and a real or sound Jew, to understand it; therefore the rabbi, notwithstanding all I could do to persuade him, would not give me an explanation on the point. This person I became acquainted with by visiting one of the Italian synagogues; he requested permission, on seeing me, to visit me, and he has continued doing so ever since; and though his visits are sometimes very troublesome, I do nothing to discourage him, only endeavouring every time he comes to me, to declare to him as plainly as I can the whole truth, exhorting him to repentance towards God and faith toward the Lord Jesus Christ.

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REV. JOSEPH WOLFF.

We have pleasure in presenting to our readers the two following

letters from Mr. Wolff, dated Malta, 19th Sept. last:—

Lady Georgiana and myself left Gibraltar on the 26th of August. On the day before I dined with the mess of the Artillery, and after dinner I attended a meeting in the room of one of the officers, where I expounded the Scriptures and prayed. We sailed in the Government packet brig Lady Pelham, Captain Cary; he gave me at first a repulsive answer when I desired his permission of preaching on the Sunday, but finally he himself invited me to preach, and I preached on Sunday, the 2d Sept.

We arrived on the 11th of Sept. at Malta. We were offered apartments in the palace of St. Antonio; but though this kind offer was very tempting, for St. Antonio is a very beautiful place, we thankfully declined it for the following reasons: 1st, I thought of St. Paul, that he would certainly not have accepted so fine a house. 2dly, I could not have been so useful there as in the town of Valetta, as it is five miles from St. Antonio to La Valetta. 3dly, Lady Georgiana would not have been so near her friends as at Valetta, nor so near medical assistance; we have therefore taken a house for ourselves in the town.

*Sept. 16, Sunday.*—I preached to a large congregation at Mr. Wilson's chapel; and Friday next, Sept. 21, a public meeting will be held, which I announced for the purpose of drawing the attention of the public to the cause: and as the Jews came to the sermon, they will, I hope, come to the meeting. I have hired for this purpose a large hall in Beverley's Hotel, and put up bills at the corners of the principal streets of Valetta.

I found Jadownicky here: I gave him the following instructions:—

1. To perfect himself in Italian, in which language he had already made some beginning before my arrival.

2. To learn Arabic.

3. To attend the Lancasterian school here.

4. To read the Bible daily for his own edification, in English or German.

5. To read the Bible in Hebrew, for the purpose of investigating the prophecies respecting Christ, and the types; and to bring me every week the notes he has written upon the subject.

Now for my own plan. I intend to stay here at Valetta with Lady Georgiana till the month of December, which will then be one month after her confinement, and then I mean to set out alone for Corfu and Salonichi, and from thence return to Malta by way of Tunis; and then to go on with Lady Georgiana, and perhaps likewise Jaddownicky, to Jerusalem. During the interval, that is, from this present time to December, I intend to employ myself thus:—

1. There is one Jewish family to whose house I have admittance, and which I will frequent.

2. I wish to preach sometimes in Italian, and sometimes in English, in the chapels of Mr. Wilson and Mr. Keeling.

3. I mean to learn the modern Greek and Turkish.

His Excellency sent me a message, that while he does not wish to discourage me here in my Missionary exertions, he wishes me to proceed cautiously with the Catholics, in order that Government may not be compromised. I shall, therefore, pray the Lord to assist me thus, that I may faithfully preach without compromising the Government by public challenges, &c. I have, however, received the invitation of a Dominican friar, to come to him in the University College.

Now as to my views on Missionary exertions at large. There are some who believe, that one cannot get access to the Jews in Palestine without being a physician. Not only myself, but likewise Fisk and King have found access to them, without being physicians, and so has Mr. Jowett. It depends not on being a physician, but whether we are *called* to sinners; and whether we are *called* to such and such a country. A man may be very clever in learning the language of a country, and even be a pious Christian, and still may not have the

vocation of a Missionary to Palestine.

On the 21st of this month, I had a public meeting in Beverley's Hotel, which was attended by the principal inhabitants of Malta, and even the Government Chaplains were present.

I have made the acquaintance of a great man of Bavaria, whose name is Baron de Bollé, a General in the Bavarian Army. He called on me, and after a few days he related to me the following circumstance of his life:—"I lived (said he) many years unmarried, I had even an antipathy to marriage; I lived upon my estates, had fine horses, and hounds; a library, containing the poets of our country; and these things were my only delight. At length I met at the court of the Grand Duchess Feodorowna of Russia, the Baroness Caroline de Wasm, and the first moment we saw each other, we felt as if we had known each other before we were born;—and Caroline, who was adored by princes—Caroline the Beautiful, became mine;—Caroline, at whose feet princes lay prostrate. But at the birth of our first child Caroline died; and since that time I am the most unhappy of men. It is true that I shall see her again, but there is such a terrible pause."

*Myself.* I feel with you; but you will find that all human happiness thus vanishes away; yet there remaineth a true rest to the people of God:—a true believer in Jesus Christ, and such only, can and will describe to you that rest—a rest which will make that pause of which you speak, less terrible to you, and indeed sweet.

The Baron was silent, the tears stood in his eyes, and he invited me to breakfast with him, which I did. After breakfast, he shewed me a sarcophagus, in which were preserved the heart of his wife, and her hair. He promises me some sketches of his life, which I shall communicate to you; for it will be useful for the Missionaries to know what kind of people they may meet with on their Missionary errands.

I have likewise made acquaintance with the Roman Catholic Professors

of the University of Valetta, who have given me permission to attend their theological lectures. They teach in their schools the Divinity of the famous Hubert and Fullo, Doctors of the Sorbonne.

Mr. Wolff again writes from Malta to the President of the London Society, on the 9th November, as follows. Although we do not consider ourselves called upon to give any opinion as to the contents of the letter, we cannot fail to appreciate most highly, the exalted Christian feeling from which it originates:—

My dear Sir Thomas,

After announcing to you the news that Lady Georgiana has been safely delivered of a healthy little girl, I request you, as President of the London Society, to communicate to the Society and to the Committee that, after having consulted with Lady Georgiana, and having received her Ladyship's consent to do so, I have determined not to receive any longer the regular salary of\* 300*l.* from the Society, from the beginning of next April; and, whilst I am now going to state the reasons of this my present determination, I beg you and the Society to believe me, when I assure you that I write the truth, the full truth, and nothing but the truth.

The first and the chief reason is, that the Jews of London, and Malta, and in the Netherlands, made the observation that I had good reason for being zealous, as I was paid for it; and not only Jews, but even Gentiles, make this observation. Though I am well aware that, after I shall have convinced the world that they were in error in this respect, they will find out something else to say, yet I still will continue to try to shew the world that only the love of my Saviour, and nothing else but love to my Saviour, could induce me to proclaim His holy name.

Secondly, Lady Georgiana tells me that we all can live with 300*l.* per annum; and, as Lady Georgiana has

500*l.* per annum, the money of the Society is not needed.

*Thirdly*, As there is now a war between Turkey and England, I am going to Morocco and Tombuctoo, by the way of Tunis and Algiers; which journey I am making as I did in Mesopotamia, viz. as a poor man, in the quality of a menial servant to some African merchant, either Jewish or Mahomedan; and, with the Gospel in my hand, preaching it wherever I can; which way is likewise the only way in those countries to go safely through; and, if the Lord please, I hope to succeed at the same time in this way better than any other traveller did in entering Tombuctoo, where I learn Jews are to be found, and another sect believed to be the descendants of the Hittites of old. Travelling in this way, of course neither Lady Georgiana's income nor that of the Society will be needed; and should we move in a year hence for Jerusalem, then I will apply again to the Society to allow me to draw for the expence of the journey to Jerusalem. I beg, however, not to be understood that on this account I should not feel myself under obligation to give accounts to the Society; on the contrary, I shall always send my journals regularly to the Society for publication; but my mind is more easy in not receiving a regular salary from the Society.

I intend leaving this place at the end of the month. I have given here regularly lectures on Jewish subjects, in Mr. Wilson's chapel; but it never happened to me before what has happened here, that no Jew comes to attend the lectures; those who attend are Christians, partly Maltese and partly English.

Father Inglot, the rector of the University, received me kindly, and permitted me to attend the lectures of divinity in the College. Some others of the Catholics eagerly read my Address to the Jews. The Popish bishop here, however, did not receive me. When at Gozo, I was visited by several friars, who argued with me in a friendly manner till midnight, and we parted friends. I heard after this that it was reported that I had been ill-

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\* This allowance included travelling expences.

treated by the Papists; but this was not the case, and you may contradict it safely, if the report should reach you. I receive all kinds of anonymous letters: one calling me a spiritual general, but a deserter from my first colours, and all such nonsense. However, many are kind to us.

## POLAND.

PROCEEDINGS OF MR. M'CAUL AND MR. BECKER.

*Continued from page 28.*

IN our former numbers we inserted the earlier parts of these interesting Journals; we now proceed with further extracts. Mr. M'Caule continues thus:—

*Wednesday, Jan. 31, 1827.*—This day there were but few Jews, and yet there were certainly more than 30, on a very moderate computation, for they were coming and going the whole forenoon. The first principal disputation was with a Jew aged about 35. He was learned, and understood the Hebrew grammar well. The subject of dispute was concerning the Angel of the Lord, who appeared to Moses in the bush—whether he was Jehovah, the God of Israel? We shewed from Genesis xxxi. that this angel says, “I am the God of Bethel,” &c.; from Gen. xlviii., that Jacob prayed to him; and from Judges ii. that this angel was the person who brought Israel out of Egypt, and made the covenant with them, and swore to their fathers to give them the land. He objected that מלאך (angel) signifies one sent, and that God could not be sent. We shewed him Zech. ii. where the Angel of Jehovah says three times of himself, “Thou shalt know it in that day, that the Lord of Hosts hath sent me to thee.” He was evidently puzzled, and said, “The Jews will never believe these things, and they are in the right. I will tell you a parable: A king built a palace, and planted a garden, and in the garden he placed a watchman, with orders to admit no one but himself, but to kill

any who should venture in. But thinking that the watchman did not obey his orders, he disguised himself in mean clothes and went into the garden. The watchman cried out, “Who goes there?” He replied, “It is I, the king.” The watchman said, “No, you are not the king,” and killed him. But no one could punish the watchman, because he had acted according to the king's orders.” We replied by another parable:—“A king built a palace and planted a garden, and set a watchman therein, with orders to admit no one but himself, or rather his son. And he told the watchman, that his son would not come in his princely garments, but in disguise. He told him also the time when he would come, the particular spot where he would enter the garden, and also several other signs whereby they might certainly know and recognise the prince. The prince came accordingly in the very dress described, and exactly at the appointed time and place. The watchman asked, “Who goes there?” The prince answered, “It is I, the king's son.” The watchman said, “No, thou art not the king's son;” and he killed him. But the king caused the watchman to be put to death, and seized upon his wife and children, and sold them for slaves into foreign lands, and there they remain in misery until this day. As this watchman did, so have the Jews done. God told them that Messiah would come the first time, not in glory but in poverty, so that he might be despised and rejected of man, who knew him not, and that he would be without any beauty that could make man desire him. He fixed and appointed the precise time, and told them the place of his birth, and foretold what he would do. Messiah came, and the Jews put him to death. Therefore God cast them out of their land, and they remain scattered over the face of the earth to this very day.”

The shaumaz, the servant of the synagogue, came and asked for two Bibles at least, for the use of the synagogue. He said, two at least were necessary, as three Jews were there the whole day, who studied nothing

but the Bible. They are no doubt preparing to come, and overwhelm us with their arguments. But how delightful is it to find, that our disputations drive them to the Bible! When a Jew cites the Talmud or Rashi against us, several voices cry out before we can do it, "That is not from the Bible."

A disputation took place afterwards with several Jews, both old and young, a young Talmudist being the principal speaker. It was concerning the Messiahship of Jesus; for he acknowledged that Messiah was born long ago, and had died and ascended to Heaven, from whence he will come in due time to deliver the Jews. This is another proof, that the Jews talk among themselves of that which they hear from us. Becker and M. first argued with him upon Gen. xlix. He attempted to maintain, as Rashi does, that Jacob had desired to prophesy, but immediately after he began, the spirit of prophecy departed from him. So extraordinary are the indirect ways, which the Jews have invented to avoid acknowledging the truth. Meyersohn pressed upon him the thirty-first of Isaiah, but no acknowledgment could be drawn from him.

In the afternoon not more than ten Jews came. Some brought copies of the Prophets, and the New Testament bound together. One Jew told a long fabulous story concerning the birth of the Messiah. He seemed well inclined, and begged for a Hebrew New Testament. Becker gave him a copy of Matthew's Gospel in Hebrew, with a promise to give him more, when he had studied that. When they were all gone, the young Talmudist arrived, who came last night. He said he had never read the New Testament, and wished to see what was in it. I shewed him Matthew. He read till he came to the account of our Lord's birth, and then asked, "How is that possible? How can the Holy Spirit form a child?" He again asked, "How could Mary have done so much as to deserve that the Holy Spirit should be given to her?" I reminded him of Sarah, Miriam, Deborah, Jael, Hannah. He then asked, why God

created Satan. I replied that Satan was originally created good, but he had fallen.

*He.* No; Satan is not evil, even now. But God created him to tempt the Jews, that they might have the merit of resisting him, because, if there were no temptation to evil, there would be no merit in doing good.

I shewed him that Satan was evil, and that the commandments of God were sufficient for the trial of men. He then asked, why God suffered sin to enter the creation, and Adam to fall; and he answered his own question by adding, that God did so that he might give the law, and that he might be glorified by the Jews keeping it. I told him, that my view of the matter was somewhat different. That God might have suffered sin to enter into the world, to display his infinite mercy in the Redeemer, the Messiah; and that this mercy was manifested in the person whom he sent to redeem us, his only-begotten Son.

*He.* Shew from the Bible that God has a Son.

*I.* "Thou art my Son, this day have I begotten thee."—Here the words "this day" mean eternity, as with God there is no yesterday, to-day, or to-morrow, but all is present.

*He.* These words apply to David.

When I had proved the contrary, he said, "בן cannot be translated son;" but he retracted when I had shewn him the thirty-first of Proverbs. He then spoke of the impossibility of God's having a son. As he was speaking, I opened the thirtieth of Proverbs, and putting my finger on the words, *What is his son's name?* desired him to translate. He began; "Who has ascended up into heaven and descended? God.—Who has gathered the winds in his fist? God.—Who has bound the waters in his garment? God.—Who has established all the ends of the earth? God.—What is his name? Adonai."—I then took away my finger, and he saw the words, "What is his son's name?" I have often made use of this passage, but I never before saw such an effect produced. His face flushed—he almost ceased to breathe. He looked

at me and at the book alternately, and read the passage over again. At last he said, "You put your finger on it, but even if you had not done so, I could not translate differently. Stop, I will try to get an answer." He tried several times, but invariably stopped. Observing his embarrassment, I said to him, "Let it rest now. Go home and pray to the God of thy fathers, to give thee the true answer. Say to him, O Lord, I have spoken with a man who has told me what I had not before heard; I know not whether he has told me truth or falsehood; do thou lead me into the truth." The youth was much affected, and said, "I will tell you the truth. I went home last night and told my father what you said to me. He said, 'My son, you are only seventeen years old; go not to those people, they will cite verses from the Bible, of which you have no idea, and will pervert you.' I said, 'Father, you know I have studied, and have understanding enough not to let myself be perverted.' So I came this evening." I replied, "Now then, be quiet; go home, and pray to the Lord, and take this copy of Matthew's Gospel." He said, "I cannot read it on account of this," pointing to the narrative of the miraculous conception.

*I.* Take it, and see if you find any thing in it contrary to the law.

*Jew.* I cannot.

*I.* Take it, and read from love of me.

*Jew.* Well, for love to you I will take it.

He rose up to depart, and retired in much agitation, saying, "That is a terrible blow."

I said, "The God of Abraham, Isaac, and Jacob bless you;" and I stretched out my hand to him. He took hold of it, and at the same time earnestly embraced me. I was myself much affected by the agitation of the youth, and I pray the Lord to keep him from false interpretations of his word, and to bless him with the knowledge of himself.

*Thursday, Feb. 1.*—In the evening, at seven o'clock, the young Talmudist came again, and brought the copy of

Matthew's Gospel. He had read twenty-four chapters. I asked him if he had found any thing contradictory to the law. He said Yes, and pointed to some passages which he had mistranslated; but when I translated and explained them, he gave up his objections. He then asked me who wrote the New Testament?

*I.* The disciples of Jesus of Nazareth, who saw him and his works.

*He.* You say that, but how shall I know that you say the truth?

*I.* How do you know that Moses wrote the Pentateuch? You will say your fathers told you so, and their fathers told them, but that is not sufficient.

I now attempted to explain to him the evidences of the Old and New Testament, by supposing a heathen going through the world enquiring for the truth, and at last finding the Jewish and Christian books, and being struck by their doctrine in comparison of any other religious books—and finding prophecies which have been fulfilled, and then endeavouring to ascertain who wrote them. I then turned his attention to as much of the external evidences as he could understand, shewing that they were stronger for the New Testament than for the Old, inasmuch as the Old Testament was confined to one nation, but the New was soon spread amongst many nations; and I concluded by pointing out the character of the authors of the New Testament, who were not actuated by love of vain glory, of money, or of pleasure, the three things which usually make men deceivers. We then spoke concerning the Angel of the covenant. He was much struck by the passages pointed out, but was too ignorant to quibble, and confessed he could not answer them. I now told him that this Angel of the covenant was the Messiah, the only begotten Son of God. He said, Pray do not use the word son, (in German,) say (in Hebrew) בן or תלדה, because God cannot have a son, as we have sons. This shewed me how deeply rooted the Jewish prejudice is against the term "Son of God," even with sincere

enquirers after the truth ; and it made it manifest that this young man was struggling with himself, and afraid to confess even to himself, that he believed the Scriptures concerning the great mystery of godliness. In the course of the conversation he said, " It is a pity you are not circumcised, you would certainly have a part in the world to come, for you have good thoughts." This led me to explain to him the difference between the circumcision of the flesh and of the heart. Before he went, I asked him if he had found the answer to Proverbs xxx. He said, " No ; but I do not yet believe you are right." At nine o'clock he rose up to depart. I asked him if we should not first pray together that God might bless our conversation, and give us understanding to understand those passages, which we had read in his word. He replied in the affirmative. I prayed first for ourselves, then for Israel, and then for all the heathen. When I had concluded, he said, " Your prayer was right, we have just such a prayer in Hebrew." He went away, promising to come on the Sabbath evening.

*Friday, Feb. 2.*—We had Jews all the forenoon, but the subjects were the same as usual, the Jews all confessing from Daniel, that Messiah was born, and ascended to heaven, from whence he will come again. One of the Jews asked me why I was not in church ? but before I could reply, another Jew said, Don't you know he is a Jew as we are ; he has our faith, and believes in the Old Testament. With this the other was satisfied. In the afternoon, brother Meiersohn disputed with several Jews concerning the Talmud. The Jews defended it, but still acknowledged that it was very wrong of them to neglect the Bible as they did. M. asked them severally if they had read the whole of the Old Testament, but there was not one who had done so—not one who possessed a copy of the whole Bible ! This want of Bibles amongst the Jews is universal.

*Saturday, Feb. 3.*—There were Jews with us all day, and many Jewesses. We attempted to count them at first,

and though there did not appear to be so many as on former days, yet, before five o'clock, we had counted seventy-eight. After this, the room was so crowded that we could no longer count them. The conversations were much as usual. When they boasted that they fulfilled the word of God, we asked them why they did not fulfil the words of the Psalmist, " Tell it out amongst the heathen that the Lord reigneth." They were rather put out by this question, and replied, that they were now in captivity, and that the heathen would not listen to them, but kill them. We reminded them of Daniel, Shadrach, Meshach, and Abednego, who were also in captivity, and did not shun death itself. We pressed upon them also the words, " Thou shalt love thy neighbour as thyself."

In the afternoon, brother Becker spoke for a long time, upon the advent and divinity of Messiah. One young man said, that if a thousand Jews were willing to confess Jesus, he would be the first—another, that he would be the second. An old Jew, between fifty and sixty years of age, attempted to shew, as usual, that God had no son, and could not become incarnate. Becker afterwards read to them part of Professor Tholuck's Rabbinical passages. One young man attempted to defend them, but others granted that they were very bad.

To-day, again, many Jews admitted that Messiah was already born, and had ascended to heaven. When they were all gone, the young Talmudist came. He had read Rashi's Commentary upon Prov. xxx., and endeavoured to show that it was Moses who had ascended to heaven, and came down. He was compelled, however, to give up this interpretation ; but still he would not confess that God had a son. He remained until past nine o'clock.

*Monday, Feb. 5.*—From half-past nine until six, Jews were with us without any interval—many remained the greatest part of the time. Mr. Becker read and explained to them many parts of the Old and New

Testament. When time for evening prayer came, they prayed in our room, and when it was time to go to church for the missionary prayer-meeting, they all went with us. In the court before the church I saw the young Talmudist. He said to me, "I was here yesterday."

*I.* Did you see any graven images?

*He.* No, therefore I am come again.

After church, three of the Jews returned home with us, and stayed until nine o'clock. One said, "I am come that you may explain to me the lxth chapter of Isaiah"—which had been read in the church.

*Tuesday, Feb. 6.*—Many Jews came to dispute. One boy, about fourteen years old, spoke so much that he scarcely suffered us or the other Jews to speak. The passages discussed were Psalm ii., Zech. ii., Isaiah xlii., Gen. xxxi., Judges ii. The Jews were put to their shifts, and asked if we had not *Chizzuck Amunah*. One said he would bring it to-morrow. The young man who had been baptized in Posen visited me to-day for the first time. In the afternoon, a Jew came, saying he wished to receive instructions in the Christian religion. He did not wish to be baptized, because he was not sufficiently acquainted with Christianity, but he wished to know more about it.

The following Extracts are taken from Mr. Becker's Journal:—

*Feb. 10.*—This day also several Jews stayed almost the whole day, with whom I read many prophecies of the Old Testament, and explained their fulfilment as related in the New Testament. One young man seemed particularly struck.

*Feb. 11.*—On Sunday Mr. Benni, a proselyte from Königsburg, where he was led to embrace the truth, in consequence of brother Wendt and Hoff's conversations with him, and who has engaged himself as minister to Petri, to enter upon the field in which his spiritual fathers have laboured, has been under our roof since Thursday last. During the week he

sometimes took part in the conversations with his brethren according to the flesh, boldly confessing that he was also an Israelite, but demonstrating to them, with great energy and clearness, the truth, as it is in Jesus. In consequence of a charge which he had received from the councillors of the Consistory, he preached to-day in the Lutheran Church, where as many as eight of his former Jewish friends here, who are German Jews, and several proselytes were present. At our own service, where brother Wendt preached from the last verse of Isaiah lvi., as many Polish Jews were present, so that not less than sixteen Israelites have heard the preached Gospel this day; eight from a Gentile, and eight from a Jew. The friends of Mr. B. (for he formerly lived here) love him much, and are quite surprised at the change which has taken place in him. One of them, when he first visited him, burst out into tears, and said to another Jew, likewise a friend of Mr. B., "We also may now hope to become happy."

*Feb. 12.*—I was engaged with Jews all the morning, showing them, that in order to be happy in the land of Israel, it would be necessary first to obtain remission of sins, and a new heart: and this led me to show what Messiah was to do at his first coming. In the evening an interesting conversation took place with Rabbi E., a learned Jew. His chief objection to Christianity was, that the prophecies had not been fulfilled, particularly those that respect Jerusalem; and that he did not see any marks of that piety which it is said shall prevail in the days of Messiah, amongst Christians in general. To this I replied, by asking him, If the Lord Jesus Christ was not the true Messiah, how it could happen that Christians should be so anxious to promote the knowledge of God by circulating Bibles, and sending forth Missionaries to all nations? To this he could give no reasonable answer. We then discussed several passages of the Old Testament, particularly Psalm cx., which he at first endeavoured to ex-

plain of David, but was at last obliged to admit, that it referred also to Messiah.

*Fcb.* 13.—In the morning several Jews, and one Jewish girl about twelve years old, came for books, and remained a long time; during which, I made the girl read the Tract addressed to the Jewish women, and several chapters from the New Testament, and I then explained what had been read. In the afternoon brother Wendt was engaged with four Jews in another room, whilst eight boys, of different ages, were with me. I read with them Isa. liii., and then Matt. xxvi. xxvii. and xxviii., pointing out the fulfilment of the prophecy. At this time arrived their hour for evening prayer, and this having been completed in our room, we returned to our reading, and examined different passages of the Old Testament, which have been fulfilled in our Lord. Some of the boys not only fully comprehended the meaning, but appeared to believe the history contained in the New Testament. They promised to come again and continue this reading, and desired me, for that purpose, to take down their names;—a thing which the Jew very seldom does. May the Lord bless our feeble endeavours to His glory!

*(To be continued.)*

## GERMANY.

### THE DEATH OF THE REV. PETER TRESCHOW.

THE Committee of the London Society have to record with unfeigned regret, the death of their late valued Foreign Secretary, the Rev. Peter Treschow. His residence in London during seven years, and his visits to many of the Auxiliary Bible and Jew Societies through the country, made him known to the friends of the Jewish cause: the zeal and ability with which he served the Society, enabled them to appreciate his

worth, while his Christian simplicity—his cheerful temper—and his humble devotional spirit, endeared him to the affectionate feelings of all who came in contact with him.

The tidings of his removal were communicated by the afflicted widow to his friend Dr. Steinkopff, under date of Jan. 3, 1828; and it will afford pleasure to those who knew him, to learn how peaceful were his latter days, and how bright his hopes of eternal joy, ere he exchanged an earthly cross for a heavenly inheritance.

Mrs. Treschow writes,—

In taking up my pen to address you on this occasion, my heart is filled with emotions which I am unable to express. My object in now writing is to inform you, that my dear husband is no longer amongst us, but is gone to where alone true peace can be found. His departure to the Lord took place in an easy and tranquil manner, on the 27th Dec. The day before, he enjoyed the holy Sacrament with evident peace of mind. He was unable to speak during the last days of his life, but he gave us to understand that he was perfectly resigned to the will of God, and that he was internally happy.

His patience to the very last moment was truly edifying. He never complained. He never considered his sufferings as really such, but looked upon them as proofs of the mercy of God, and as intended to prepare him for a joyful eternity; and he contemplated the near approach of death with delight. So late as Nov. 21, he wrote as follows to a friend who had recently lost his brother, and an only son: "Having been myself for a whole year in the furnace of affliction, the result of which I cannot with any certainty foresee, and of which I am ignorant whether it may terminate in my recovery or my removal, I feel more inclined to weep with those that weep. Yes, my dear friend, I

have seen the near approach of death, but thanks be to him who has overcome even death, it has no longer any sting for me, but I regard it as a messenger of God, destined to convey me from the short sufferings of time, into the never-fading joys of eternity. I can with truth declare, that I am resigned, either to depart and to be with Christ, or to continue in the body, that I may glorify Christ more than I have hitherto done, by my whole walk and conversation."

His funeral, which took place on Dec. 30, was strikingly solemn. The Rev. Mr. Croyer, who is the minister of the congregation, and who knew and highly respected him, delivered an impressive discourse on the text appointed for the day of his departure, the 27th, "Abraham rejoiced to see my day; and he saw it and was glad." A large concourse of people accompanied him to the grave.

During the early part of his illness, before he found difficulty in speaking, he frequently referred with heartfelt pleasure to the period of his life which he had spent in England, where he enjoyed the society of so many excellent men, to his great spiritual benefit. In one of the last days of his life, when he was no longer able to articulate distinctly, he begged me in writing to remember him in the most affectionate manner, to his dear friend Dr. Steinkopff, and to request that you would assure *all* his English friends, particularly those belonging to the Committees of the British and Foreign Bible Society, and of the Society for promoting Christianity amongst the Jews, of his Christian regards.

And now, my dearest friend, I am convinced of the deep interest you take in my loss, and feel no small consolation in knowing this. It would be very encouraging to me, to receive a few words of comfort under your own hands.

## CONSTANTINOPLE.

EXTRACT OF A LETTER FROM THE  
REV. H. D. LEEVES TO MR.  
TARN.

THE following extract of a letter from the Rev. H. D. Leeves to Mr. Tarn, dated Nov. 12, contains the latest information respecting the imprisoned Jewish converts at this place:—

Among other arrangements, a mercantile friend of mine, who enjoys the protection of the Dutch Embassy, has promised to act for me in pecuniary concerns. He may probably have to disburse soon, between five and six thousand piastres in the affair of our imprisoned Christian Jews, if a plan for their liberation, now in view, succeeds. If, therefore, he should have occasion to draw upon you for somewhere about an hundred pounds, I beg you to be so good as to honour his bill, and to place it to my account. Although I have not nearly this sum in hand on the account of this fund, I trust, that in such a cause, the charity of Christian friends will by and by make up the deficit. When once their liberation takes place, their expences will cease; for they will then pass under other and effectual protection: whereas, if they remain in prison, during the whole of their cruelly-allotted term, independent of their sufferings, the constant outgoings for their maintenance will much exceed the sum above mentioned.

They shew a most satisfactory firmness under their trials, which have lately been again increased, as, through some intrigue, they have been a third time put in heavy irons, beaten, and otherwise ill-treated, and they still remain in chains.

## PALESTINE.

JOURNAL OF MR. J. NICOLAYSON.

(Continued from page 57.)

Aug. 7, 1826.—The Sheikh called early this morning. He came into my

room with the usual salutations and compliments, and took my hand and kissed it. (This they always do to their own priests.) We then went into the parlour, where we found Sig. Abgarios and Joseph reading in the Gospel. The Sheikh immediately, instead of his usual long salutations, cried out, "Well, Sir, teach me: I am now come to be instructed." We sat down and opened the Gospel. They gave him the Gospel as used in the Church, and bade him read 1 Tim. iii. When he began to read, his brother came in, and we were interrupted for some time; for he seemed unwilling that his brother should know that he was conversing with us on religion. His brother having gone away, we then renewed our reading and conversation. He immediately saw that their bishops and priests are far from being what the apostle, in the passage referred to, says they ought to be, and that they rather possess the very opposite character. "The apostle says (said Joseph) they should be without blame."

*The Sheikh.* They are very blameable in many things.

*Jos.* The apostle says they should be married.

*Sheikh.* They are unmarried.

*Jos.* They should be sober.

*Sheikh.* They are not generally so.

*Jos.* They should be ready to instruct.

*Sheikh.* They are far from being that.

*Jos.* They should not love wine.

*Sheikh.* They generally do.

*Jos.* They should not be quarrelsome.

*Sheikh.* They will quarrel with any body for a few parâs.

*Jos.* They should not love riches.

*Sheikh.* They love money more than any thing.

We then turned to the fourth chapter, and here he acknowledged that the Church teaches those very doctrines which the apostle terms doctrines of devils.

After this we referred to the Epistle to the Galatians, where the apostle says, "If we or an angel from heaven preach any other Gospel than that which we have preached to you, let

him be accursed;"—according to the Arabic version, "excommunicated." It was remarked that, according to this, the Church and the Councils, by teaching doctrines contrary to the Gospel, become themselves excommunicated, and therefore cannot excommunicate others. "So it is, (said he) I can say nothing against it, for this is the truth."

He was at this time called away by a person who wished to speak to him. At first he excused himself, saying he had work to do here; but when he was told that the person who wanted to see him, meant to leave the city to-day, he went to him, and on going he said, "I will soon return and hear more." He returned accordingly, and we breakfasted together, and I spoke to him upon the other errors of the Church, such as prayer and worship of the saints, and images, and purgatory, and the like; all of which he was convinced was wrong. I then shewed him from the New Testament the sinfulness of complying with these erroneous and idolatrous practices, when we see from the Gospel that they are forbidden; and I pressed upon him the necessity of forsaking these things, and taking the Gospel for his only guide in matters of faith. He told me he had one of our New Testaments—that the priest had required him to give it up, but that he had refused—that he had read in it, and had also talked to others upon the subject, "But (said he) they are all alike; it is as though I talked to the walls. What then can I do?" He farther told me, he had read Mr. King's farewell letter. I requested him to read and follow the Gospel, and not to mind what men said or did, but to remember that our Saviour said, "If any will be my disciple, let him take up his cross and follow me." "Yes, (said he) this is bearing the cross of Christ, if we are persecuted for the sake of the truth, like Assaad Isshiddiâk."

*Aug. 8.*—I went to the synagogue, and found a number of boys reading Hebrew. The master not being present, I looked over the books they were reading, and put a few questions

to some of them. While I was thus engaged, the teacher came, and I entered into conversation with him. At first he told me he could not dispute with me; but that there was a wise-man (חכם), who would be well able to dispute with me, if I would call on him. I enquired his name; but being desirous of some conversation with the schoolmaster first, I opened my Hebrew Bible, and laid the fifty-third of Isaiah before him, desiring him to tell me of whom the Prophet is there speaking, whether of himself or of some other person? He looked it over hastily, and then turning to me he said, "Well, and what is there particular in this chapter?"

*I.* Do you not-perceive that the Prophet is speaking in this chapter of some extraordinary personage, who is to be so and so, to do so and so, to suffer so and so, and even to die; and yet after death he is to see long life? Who now is this person?

He read it over again with more attention and then said, "This is the Messiah."

*I.* Very well. Let us see then what the Prophet says of him. We then went over it again, noticing every particular. To the statement of Messiah dying, he objected, that it was afterwards said, that he should prolong his days, and therefore it could not be meant literally that he should die. I replied, "To be cut off out of the land of the living—to pour out his soul unto death—to be led as a lamb to the slaughter—to make his soul a sacrifice for sin—to make his grave with the rich—what does this mean? And, as to its being said afterwards that he shall prolong his days, this is so far from being opposed to his sufferings and death, that this very circumstance is mentioned as a reason why he should afterwards see his seed, prolong his days, and the Lord's pleasure prosper in his hand. If you were to take the New Testament and there read what Jesus did and suffered, how he died and was buried and rose again, you would see clearly what is the meaning of the whole of this chapter." He said he had read the New Testament; and he made no further objection to this

application of the chapter before us; but, with a view to elude the argument to be deduced from thence, he made some general objections to the Messiah's being the Son of God. In answer to this I referred him to the second Psalm, and asked him of whom does the Psalmist there speak? He at first acknowledged that it must be of the Messiah; but when I urged the consequence, he denied it, and said it was of Israel, of whom it is said, "Israel is my first-born." When I shewed him, from the context, that it could be applicable to none but the Messiah, he again acknowledged it; but, in direct opposition to this admission, declared, that he looked for a Messiah who should be the son of a man and a woman; because he could not otherwise be of the seed of David. And to support this he made the usual objection, taken from the supposed immutability of the law. This led us to consider Jeremiah xxxi. 31, and from thence we passed on to a great many other prophecies concerning the Messiah. He did not deny that Christ wrought true miracles; but, when I pressed him with the consequence, he said, "Well! Moses and all the Prophets wrought miracles; and so we may say they were all Messiahs."

*I.* Miracles alone are no proof of the person doing them being the Messiah; but only that he has been sent by God, and that therefore his doctrine is true, and thus we are bound to believe and obey. Moses and the Prophets proved by the miracles they wrought that they were sent from God, and that their words were true, and they declared that they were prophets only, and not Messiah, of whom they spoke, declaring that he should come after them; we are therefore bound to believe that they were not Messiahs. Christ came and wrought still greater miracles in proof of his divine mission, and declared that he was the Messiah; and thus we are bound to believe him; and if we do not, God himself has declared that he will require it of us."

Having spent about an hour in such conversation, the wise-man came, and I expected to have had an interesting conversation with him. After

the usual salutations, he sat down in the entrance of the synagogue, and I seated myself opposite to him. Seeing my little Hebrew Bible in my hand, he asked what it was, and I told him it was the Torah, and gave it into his hand. He turned it over, saying "Yes: the Torah." To get into conversation with him, I observed that I had been talking with the schoolmaster on such and such passages; to which he replied, in a rough uncivil tone, "What do you want with us?" I answered that I wished to converse with him in a friendly manner on the word of God, which at all times deserved serious attention. Upon this he said, "I will neither hear any thing of you, nor give you any answers to your questions; and you need not trouble yourselves about us—we need not your instruction. About four years ago, three or four Englishmen came here in a ship, and brought Hebrew Bibles, and disputed with us: and what was the end of it? Nothing at all! They neither made us Christians, nor did we make them Jews, which indeed we do not wish. I will, however, tell you something. I have read the New Testament, and according to that, as well as according to the Torah, there is no Messiah for the Gentiles. He does not concern you at all, but only the children of Israel." He then continued talking a long while, in a sneering and angry manner; telling me how that Christ commanded his disciples not to go to the Gentiles, nor to the Samaritans, but to the lost sheep of the house of Israel only. When he had finished, I asked him if he would permit me to say a few words in reply to what he had said.

*He.* I won't hear a word from you; and if you want nothing else, you had better go.

*I.* My good old friend, I think that, after I have listened so long with patience to your misrepresentations, both of the Old and New Testament, it is but fair you should let me reply to them.

*He.* Not a word. But if you want to dispute, give me a hundred or fifty piastres, and I will dispute with you for a day or two.

After endeavouring for some time to soften him and bring him to reason, I was obliged to leave him, as he only became more rude. My heart was grieved to see an old venerable-looking man, upon the brink of the grave, behave as he did. I could not but think of St. Paul, when he declared to the obstinate and blaspheming Jews at Corinth, "From henceforth I will go unto the Gentiles."

From this part of my Journal it will appear that I have had much intercourse with Christians, and this, indeed, is at all times the case. I cannot possibly avoid spending a considerable part of my time in arguing and conversing with inquiring and opposing Christians; and from several things said in the general instructions of the Committee, I feel confident that I shall not incur their disapprobation, if, in imitation of the apostles, I go first to the Jews, in whatever place I come, and then, if rejected by them, or finding time for it, I turn to Christians, who need instruction as much, and in some instances are more open to conviction than the Jews.

*(To be continued.)*

## DOMESTIC.

### NOTICE RESPECTING TRACTS.

ON the suggestion of the Rev. A. M'Caul, the Committee of the London Society were induced, a year ago, to lay before their literary friends a list of subjects of a very important nature, on any of which they expressed their desire to have tracts submitted to them for their approval. Such tracts are much wanted for distribution among the Jews: and the Committee beg to repeat their earnest solicitations for assistance in this department of their labours. They regret to state, that this appeal seems hitherto to have remained unnoticed, but they still trust,

that among those friends of Israel who are possessed of the qualifications requisite for such a work, some will be found ready to undertake it, and in this manner to devote their talents to the service of the God of Israel.

1st. Proofs of the Genuineness and Authenticity of the Books of Moses; followed by a second part, containing similar proofs of the Gospels. *This must be short, striking, and popular.*

2d. A conciliating statement of the Christian Doctrine of the Messiah, particularly as to his first and second Advents; every citation confirmed by the Old Jewish Commentaries, which in the main are favourable to Christianity.

3d. A moderate and sober, yet pointed exposé of the follies and errors of Rashi's Commentary.

4th. A similar tract upon the Talmud, with a representation of the legitimate use of Traditions and Commentaries.

5th. A refutation of "R. Lippmann's Nizzachon," of "The Shield of Abraham," and of "The Sceptre of Judah."

6th. A short history of the Martyrs, as well Jewish as Christian. The former to attract the attention of the Jews, and the latter to shew them that Christians can also offer up their lives for the truth, which the Jews do not believe.

7th. A short account of the Missions amongst the Heathen, and the recent translations of the Bible.

8th. A comparison of the two captivities, in their severity, duration, and causes.

C. S. HAWTREY, M.A.

J. B. CARTWRIGHT, M.A.

JOS. G. BARKER,

*Secretaries.*

**CIRCULAR.**

*To the Secretaries, &c. of Auxiliary Societies, and Associations, connected with the London Society for promoting Christianity amongst the Jews.*

THE annual Accounts of the Society will be made up to the

31st of March next, and by reference to the last Annual Report, you will perceive, that, to enable us to acknowledge the receipt of the Contributions from your Society in the next Report, they must be remitted to the Secretaries (directed as below) by the day above mentioned. At the same time, we shall be obliged by your forwarding us a list of the names of the Officers and Contributors to your Society, arranged, as nearly as the case will allow, in the same manner as in the case of the Bath, Bedford, Berkshire, and other Associations, in the Appendix to the Nineteenth Report. We are the more anxious to press this upon the attention of our friends, because it frequently happens that the Publication of the Report is considerably retarded from our not finding such lists when they are required for the Printer.

If any friends, who have been accustomed to pay through the medium of your Society, should have discontinued to reside in your neighbourhood, so that you are precluded from obtaining their Contributions, you will be pleased to communicate to us their names, present residence, &c., that we may make application to them through some other friend of our Institution.

As a very large number of Expositors is now required for the supply of the Associations, and a considerable expence thereby incurred, you will allow us to suggest the propriety of such a regard to economy in their distribution, as may be consistent with the interests of your Society. They were intended originally for the Collectors of small weekly or monthly subscriptions to the

amount of £2. 12s. or upwards annually, by whom, it is presumed, they are circulated amongst their contributors. In circumstances which may seem to require a departure from this rule, it is hoped that a sound discretion will be exercised.

We also take the liberty of mentioning, that it would be a very considerable convenience, if those Associations which have been in the habit of retaining the whole of their receipts until the 31st of March, would remit from time to time such sums as they may have in hand.

There is one subject of very great importance, connected with the domestic prosperity of the Society, to which we desire to take this opportunity of calling your attention. We refer to the arrangements for the meetings of Auxiliary Societies, in providing for which we find increasing difficulties, as so few of our clerical friends are able to devote even a small portion of time to this object. We shall be glad to be informed what will be the most suitable time for holding them, and what opportunities are likely to be afforded in your neighbourhood, for advocating the cause of the Society from the pulpit. It has been suggested by many of our friends, that it would be desirable to have a fixed time for the Anniversary Meetings in the principal towns, which would prevent any clash with the arrangements of other religious Institutions. This plan has already been carried into effect in several instances, and we anticipate great advantage from its more general adoption, as circumstances shall permit.

From our clerical friends we would earnestly solicit assistance, both in the pulpit and on the plat-

form, in the work of pleading the cause of God's ancient people Israel. If the usual sermons were for the most part preached by the local clergy, (and we would submit—On whom can this duty more legitimately or more profitably devolve?) the attendance of one individual from the Parent Society would generally be sufficient. Thus would a Christian Public learn their duties and obligations on this important subject from their own pastors, and would look to the Deputations from London, only for a circumstantial report of the Society's latest proceedings. We are aware of the discouragements which our friends have to encounter in the management of Auxiliary Societies, of the difficulties frequently experienced in procuring local assistance at their Anniversaries, and of the supposed necessity of having a numerous and powerful deputation from London, in order to ensure a respectable attendance. But all these objections vanish, when we are enabled to rely simply upon the grace of God, remembering that he hath attached a peculiar blessing to the work in which we are engaged. With that blessing, our Society will prosper, and its Anniversary Meetings become occasions of mutual encouragement and profit to its members, however weak the instruments employed.

With these views, we request your zealous co-operation, assuring you that any remarks which you may offer for our guidance, in the spirit of Christian fellowship, will command our immediate and earnest attention. In soliciting your intercessions at a throne of grace in behalf of the Jewish people, we would claim a share of your remembrance on such occa-

sions, for ourselves and those connected with us in the management of our Society. The field of labour is daily enlarging before us, and the calls to exertion are loud and numerous; at the same time the adversary is continually exciting open opposition, or raising up secret hindrances.

There never was a period in which Christians were more called to unite in fervent prayer, both on behalf of themselves and others; therefore *pray for us, that the Word of God may have free course and be glorified* in the return of many a lost sheep of the house of Israel, to the Shepherd and Bishop of their souls.

C. S. HAWTREY, M.A.

J. B. CARTWRIGHT, M.A.

JOS. G. BARKER,

*Secretaries.*

London, Jan. 1828.

SALE OF LADIES' WORK.

It having been suggested to the Committee, that on account of the increased number of sales for other societies in the Metropolis, and the consequent diminution of the amount produced by those held for the London Society during the last two years, it might be advisable to hold the Sale only in the alternate years; and the consideration of the subject having been accidentally omitted to be taken up by the Committee at the usual time, the friends who have hitherto kindly contributed the articles for the Sale, are requested to retain what they have prepared until the Committee shall have come to a decision on the subject, of which an early notice will be given.

C. S. HAWTREY, M.A.

J. B. CARTWRIGHT, M.A.

JOS. G. BARKER,

*Secretaries.*

ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

*Ireland.*

After having attended the Anniversary Meeting of the Gainsbro' Auxiliary Society, on Wednesday evening, Nov. 14, 1827, the Rev. Messrs. M'Caul and Cartwright proceeded immediately to Liverpool, and from thence to Ireland.

After conferring with the Committee of the Society in *Dublin*, Rev. J. B. Cartwright set out on a journey northwards, on Tuesday, Nov. 20th. He was accompanied by the Rev. W. Bushe, the Secretary of the Irish Auxiliary Society, as far as *Drogheda*, where a Meeting was held. The Rev. Mr. Smith was called to the Chair, and Resolutions were proposed by the Rev. Messrs. Cartwright, Dixon, Darby, Wilson, Maine, and Bushe. Collection, £1. 12s. 6d.

On Wednesday, Nov. 21, the Rev. J. B. Cartwright was joined by the Rev. A. M'Caul at *Dundalk*. The Chair was taken by the Right Hon. the Earl of Roden. The Meeting was addressed by the Deputation, and also by John M'Clintock, Esq. and the Rev. Messrs. Finny and Hardman.—Collection, £1. 4s. 1½d.

On Thursday the 22d, the deputation proceeded to *Banbridge*, where they found a large Meeting assembled for the purpose of establishing an Association in aid of the Jewish Cause. This was strongly urged by the Rev. Mr. Johnson and others; and the Rev. Mr. Crozier, Curate of Banbridge, kindly undertook to receive the collections, and subscriptions, for the purpose of forwarding them to Dublin.

There was no collection after the Meeting, owing to the circumstance of many large demands having been recently made for local purposes of charity; but it is hoped that the information communicated, and the general feeling excited on this occasion, will form a foundation for future exertions in behalf of the Jewish people.

On Friday, Nov. 23d, the Rev. Messrs. M'Caul and Cartwright, assisted by the Rev. Messrs. Kyle, Vesey, Johnson, and Shee, met a few friends of the Society, at *Newry*. The Chair was taken by R. Benson, Esq. In this place the importance of the cause has been hitherto but little felt. There was no collection.

On Saturday the 24th, the Deputation arrived at *Lisburn*, and were kindly received by Colonel Hawkshaw, of *Blaris Lodge*.—The Meeting was held in the evening, and was very numerous attended. Col. Hawkshaw took the Chair, and the Rev. W. Hazlewood likewise gave his assistance on the occasion. Collection, £1. 1s. 9d.

On Monday the 26th, the Annual Meeting of the *Belfast Auxiliary Society* was held in the Commercial Buildings, Sir Robert Bateson, Bart. in the Chair, and the Meeting was addressed by the Rev. Messrs. Hincks, Cartwright, and M'Caul. Collection £3. 14s. 9d.

On Tuesday, the 27th, the Deputation proceeded from *Belfast* to *Ballymena*. At this place the Chair was taken by the Rev. H. S. Cumming, Vicar. The persons assembled, though not very numerous, and chiefly of the poorer class, evidently took a lively interest in the subject brought before them. There was no collection.

On Wednesday, the 28th, a

Public Meeting of the friends of the Society was held at *Coleraine*. In the Chair, R. Hunter, Esq. The Rev. Mr. Stewart, and R. Trail, Esq., also took part in the proceedings. Collection, £3. 15s. 5½d.

On Thursday, the 29th, the Rev. Messrs. M'Caul and Cartwright proceeded to *Newtown Limavady*, where it was understood that an Auxiliary Society would be formed. Owing to the distance and other causes they did not arrive until evening, when the Meeting was already assembled. An evident spirit of enquiry had been previously excited on the subject, through the exertions of the Rev. Messrs. Smily and Scott, who were on the point of concluding their address to a very crowded and interested audience when the Deputation arrived, and immediately proceeded to lay before the Meeting a plain statement of the nature and proceedings of the London Society for promoting Christianity among the Jews.—The earnest simplicity and serious attention with which they were heard were truly encouraging; subscriptions were entered into immediately: numbers of the poorer class who were present, seemed to rejoice in the opportunity thus afforded them of furthering such a cause; and a collection was made at the doors, amounting to £4. 6s. 10d.

On Friday, November 30th, the Annual Meeting of the *Londonderry Auxiliary Society* was held, the Rev. John Hayden in the Chair. The meeting was addressed by the Rev. Messrs. Boyd, Scott, Cartwright, M'Caul, Ratcliff, and Smiley. Collection, £7. 1s. 7½d.

From Londonderry the Rev. A. M'Caul returned to Dublin, and

Rev. J. B. Cartwright proceeded alone to *Letterkenny*, on Saturday, Dec. 1; where, notwithstanding the inclemency of the weather, a considerable number of persons had assembled together, many of whom came from a distance. Dr. Stopford, the Rector of the parish, took the Chair, and explained the object of the meeting, and the nature of the Society, whose claims were to be brought forward. The meeting was then addressed by the Rev. J. B. Cartwright, Rev. H. Maturin, and Rev. Chas. Kelly. There was no collection on this occasion, but on the following day, Sunday, Dec. 2, Rev. J. B. Cartwright preached at *Letterkenny*, when a collection was made, amounting to £7. 2s. 3d.

On Monday, Dec. 3, Rev. J. B. Cartwright attended a meeting at *Stranorlar*, which was also addressed by Rev. Chas. Kelly, (in the Chair) and the Rev. Messrs. Marks, Steele, and Dill; and in the evening a sermon was preached in the parish church of *Stranorlar*. Collection, £1. 2s. 6d.

On Tuesday, Dec. 4, the Rev. J. B. Cartwright proceeded to *Strabane*, where meetings were held in the morning and evening. On both occasions the attendance was very encouraging. The Rev. Stewart Hamilton, Rector, presided, and the Rev. Messrs. Collis, Marks, and Henderson, took a very zealous and animated part in the proceedings. It was thought by the local friends of the Society, most conducive to its interests, not to have a collection on this occasion.

The following day, Dec. 5, was fixed for a meeting at *Omagh*. On arriving there, the Rev. J. B. Cartwright found himself unable to attend the meeting, on account of indisposition. His place was,

however, kindly supplied by the Rev. R. Collis, who had accompanied him from *Strabane*.

The attendance of a Deputation from the Parent Society had been announced at *Moneymore*, but the Rev. J. B. Cartwright was unable to attend the meeting there, finding it necessary to proceed immediately to Dublin, and from thence to London.

The Deputation have to express their sincere thanks to those friends who kindly helped them forward on their journey, and assisted in promoting the important objects of the Society, whose cause they had to advocate. The season (as it eventually proved) was somewhat too far advanced for a journey of this nature, and many persons were, on that account, prevented from attending the meetings. It will be observed, that in some places there were no collections at the doors. In these cases, it was the opinion of the friends who undertook the local management of the Society's affairs, that greater advantage would be gained, and a more general interest excited, by inducing persons to become regular subscribers, in preference to giving their contributions after the meeting.

On the whole, it is hoped that the cause of God's ancient people has been advanced, and that the hearts of many zealous Christians have been warmed with earnest desire to seek the welfare of the literal children of Zion;—that having heard of the blessing so evidently attendant on the labours of the Society, they will be induced to give their increased exertions and more fervent prayers for its further success, uniting themselves hand and heart to those already engaged in the work, saying, "We

will go with you, for we have heard that God is with you."

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NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, Feb. 3.

Subject.

NATIONAL REPENTANCE THE CONDITION OF NATIONAL RESTORATION—LEVIT. xxvi. 40—42.

* * * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

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CONTRIBUTIONS TO THE LONDON SOCIETY.

Boswell, Mrs., 47, Bartlett's Buildings, collected by her.....	5	7	0
Cunningham, Wm. Esq., Lainshaw, N. B.	10	10	0
Davis, Miss, Bernondsey, collected by her.....	1	18	0
Hartley, Mrs. F., Upper Clapton.....	1	1	0
Hollingsworth, Geo. Lewis, Esq. Lavender Sweep, Clapham Common	10	10	0
Knight, Mr.	0	10	6
Amsterdam Ladies' Association, hy Miss Hitchcock, for 1826—27	10	18	9
Do. Nymegen, by Miss Sames	8	6	8
Brighton, by Mr. and Mrs. Kemp	35	0	0
Bristol, by Rev. J. East	238	4	0
Burton-on-Trent, by Mrs. Dancer	4	4	0
Cambridge, by Rev. C. Simcon	147	15	2
Cambridge Undergraduates, by Mr. A. T. Carr	49	3	6
Exeter Ladies, by Mrs. Bingham	32	10	5
Howden, by Wm. Dyson....	5	14	0
Hereford, by Mrs. Sandberg	25	0	0
Kettering, by Rev J. Hogg.....	32	2	0
London: Greenwich and Deptford, by a few Friends	1	10	0
Wanstead, by Miss Giberne, for Palestine Fund ..	0	13	0
Newcastle-under-Lyme and Stoke on-Trent, hy Rev. C. Leigh ..	61	0	2
Scotland: Edinburgh Female Society, by Mrs. Mack.			
Heb. O. & N. Test. Fund	10	0	0
Palestine Fund	10	0	0
	20	0	0
Paisley Female Bible Association, hy Miss Carlisle ..	7	0	0
Sea Bank, near Saltcoats, hy Robert Cunningham, Esq.	3	2	3
Do. collected by his work people, for Heb. O. & N. Tests.	16	17	9
	20	0	0
Stewarton Town House Sabbath School, one third of a year's collection, for Bible and Missionary purposes	5	10	0
Swineshead, hy Rev. Wm. Bolland	8	1	0
Worcester, by Rev. D. Morgan	23	6	5
Do. Do.	1	0	0
Do. Do.	40	12	9

NOTICES TO CORRESPONDENTS.

The Provisional Committee for providing employment for Converted Jews on the Continent, request us to acknowledge, on their behalf, the receipt of £1 from Miss Perrott, of Worcester; £2 Rev. R. Jessop; £1 Captain Cranfield, annual; and £10 from the Edinburgh Female Society for promoting Christianity amongst the Jews.

The sum of £5 from L. M. N. O., and £5, a Tythe of Gratitude from Brussels, for the use of the suffering converted Jews at Constantinople, have been received, and will be transferred to the account of the Rev. H. D. Leves, for that purpose.

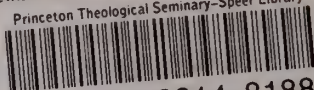
Rabbi Crooll's communication has been received, and will appear in our next. The communication of H. has also been received.

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